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ABSTRACT

This research examined two separate but related issues in Nigerian education. One, it attempted to assess the impact of Islamic and Western-type institutions upon the acquisition of religious knowledge and performance of religious duties among Hausa Muslim youth. Second, it addressed itself to measuring the religious devoutness of Muslims by applying the Glock and Stark Theory of Religious Commitment. The study developed scales appropriate to Muslims to measure religious practices, religious knowledge, religious beliefs, attitudes towards religion (Islam), and consequences of religion. Attitude toward work was also measured and was correlated with religious commitment. Findings revealed that religious institutions were effective in imparting religious knowledge in females, but had little impact on males. Conversely, in the case of religious practice, males showed a positive impact of religious institutions, while females indicated the lowest religious practice score. The study found that urban/rural variables had no significant effect upon religious commitment and that students from lower socioeconomic levels were more committed to their religions than were those of high socioeconomic status. Somehow religious practices of this group have shown to be poor indicators of religious commitment. It is recommended that Islamic institutions should be given a clear and explicit mandate so that both teachers and students know what they are expected to achieve. Religious knowledge should be imparted in an ordered, integrated manner to show its relevance to other domains of knowledge and its importance to the realities of everyday life. Survey instruments are provided and results are presented in 16 tables. A 260-item bibliography is included. (Author/GEA)

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ISLAMIC VALUES AND COMMITMENT AMONG HAUSA MUSLIM STUDENTS: AN EMPIRICAL STUDY

A. HAMID SALEEMI

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ISLAMIC VALUES AND COMMITMENT AMONG HAUSA MUSLIM STUDENTS: AN EMPIRICAL STUDY

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Ph.D., July, 1987.

TABLE OF CONTENTS

Page

Dedication iii

Acknowledgement iv

Abstract vi

List of Tables viii

CHAPTER

1 INTRODUCTION 1

2 SOCIAL AND CULTURAL BACKGROUND OF MUSLIM - HAUSA 18

3 ISLAMIC FAITH AND PRACTICES ... 38

4 REVIEW OF LITERATURE 93

5 PILOT STUDY 164

6 RESEARCH DESIGN 175

7 ANALYSIS OF DATA 190

8 DISCUSSION OF RESULTS 203

9 CONCLUSIONS AND RECOMMENDATIONS ... 219

BIBLIOGAPHY 224

APPENDIX

A List of Consultant Scholars ... 252

B Biodata Questionnaire 253

C Religious Practices Scale 256

D Religious Knowledge Test 260

E Religious Beliefs Inventory ... 263

F Attitudes Toward Religion Scale ... 267

G Attitudes Toward Work Scale ... 271

H Consequences of Religion Scale ... 274

Page

APPENDIX

I Socioeconomic Scale 275

J Scoring Scheme for Appendixes C to H 276

K Coding Guide for Data Analysis ... 278

L Raw Scores of Religious Knowledge and Religious Practices for Male and Female Students Attending Islamic and Western Institutions ... 279

M Sex, Residence, Socioeconomic Status and Raw of Five Dimensions of Religious Commitment and Attitude Towards Work 292

Dedidcated to the Muslim youth
on whose commitment rests the
future of Muslim Communities
around the world.

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ABSTRACT

This research investigated two separate but related problems. One, it attempted to assess the impact of Islamic and Western type institutions upon the acquisition of religious knowledge and performance of religious duties among Hausa Muslim youth. Second, it addressed itself to measure the religious devoutness of Muslims by applying the Glock and Stark theory of religious commitment.

The study developed scales appropriate to Muslims to measure religious practices, religious knowledge, religious beliefs, attitudes towards religion (Islam), and consequence of religion. Attitude towards work was also measured and was correlated with religious commitment.

The study revealed that religious institution were effective in imparting religious knowledge in the case of females, but had little impact on the religious knowledge of males. The reverse was noted in the case of religious practice: males showed a positive impact of religious institutions but females indicated the lowest religious practice score among the four groups.

This study found that the urban/rural variable had no significant effect upon the religious commitment of the residents as measured by the five dimensions. It also found that students coming from lower socioeconomic level of the society were more committed to their religion than their counterparts with high SES (socioeconomic status). The research revealed that among the Muslims all five dimensions of religiosity were significantly inter-correlated with the exception of religious practices with religious beliefs. Attitude towards work was also found to be significantly correlated with religious commitment in all its dimensions with the exception of religious practices. Somehow religious practices seemed to be a rather poor indicator of religiosity for this group.

LIST OF TABLES

TABLE Page

1 Names of Schools, Classes, Sex and Number of Students. 177

2 Age of Students by Form (Class) ... 183

3 Subjects Parents level of Education ... 189

4 Means, SD and t-Value for Religious Knowledge Scores of Male Students Attending Islamic and Western Type Institutions. 191

5 Means, SD and t-value for Religious Knowledge Scores of Female Students Attending Islamic and Western Type Institutions. 192

6 Means, SD and t-value for Religious Practices Scores of Male Students Attending Islamic and Western Type Institutions. 192

7 Means, SD and t-value for Religious Practice Scores of Female Students Attending Islamic and Western Type Institutions. 193

8 Means, SD and t-value for Religious Knowledge Scores of Students by Sex ... 194

9 Means, SD and t-value for Religious Practice Scores of Students by Sex ... 196

10 Religious Commitment Scores broken by Dimensions by Environment 197

TABLE Page

11 Religious Commitment Scores by Socio-economic Status Broken by Dimensions .. 197

12 Means, SD and Correlation Coefficient Between Beliefs and Religious Knowledge 198

13 Means, SD and Correlation Coefficient Between Religious Knowledge and Religious Practice 199

14 Correlation Coefficient Between Consequences of Religion and Other Dimensions of Religious Commitment ... 200

15 Intercorrelations of Various Dimensions of Religious Commitment 200

16 Correlation of Attitudes to Work with Dimensions of Religious Commitment ... 202

CHAPTER I

INTRODUCTION

Humanity is passing through a time when the waves of materialism are swaying every institution with it. Change has become so predominant that even religion which is raison d'etre of human existence, has been declining in its influence in all spheres of human activity.

> "All the evidence is towards the decline of belief in the supernatural, and the rejection of the idea that the supernatural has any significant influence in the everyday life of modern man" (Wilson, 1976:83).

Another writer points out that although religion is still a major source of integration of society nevertheless

> "church-linked beliefs and values are less and less a part of the cultural stream in modern industrialized society" (Roof, 1978:29)

Unfortunately this so-called decline in faith is not limited to industralized societies; less developed nations like Nigeria are not immune to this change. As Taiwo (1980:182) noted not long ago:

> "Religion no longer pervades the life of old and the young as it did the life of their great ancestors."

Research into Religion

Around the turn of the century, the psychological study of religion showed great promise. The works of Starbuck (1899), James (1902), Leuba (1912; 1921) pointed to that but somehow these works did not generate a lasting interest and the scientific study of religion waned. The situation became worse after the World War I when according to one author,

> "The influence of churches fell to its lowest ebb--
> By almost every legitimate canon of measurement
> the great depression came upon religion
> during the booming but troubled Twenties"
> (Ahlstrom, 1960:7)

Academic study of religion was not a popular subject because psychologists considered it to be

> 'neither analysable nor measurable in the statistically quantitative manner which research methods demand" (Goldman, 1964:165)

Another reason was the lack of interest of social scientists particularly psychologists who have shown willingness to study almost any area of human activity but religious behaviour of normal man. As early as 1951, Page lamented:

> "It may not be perhaps untrue to say that the subject is regarded by many psychologists with almost complete indifference and by some with positive suspicion and even disfavor. Thus one studies tribal ceremonies of primitive cultures, religious delusions of the psychotics, conversion experience of adolescents, but not the religious behavior of normal adults of our own culture"
> (Page, 1951:60)

Greer (1984:93) opined that during the period between the two great wars the study of the psychology of religion also declined. It seemed doubtful whether psychology as a discipline would be of any help in increasing our understanding of religious behaviour, as it was considered to be more of a danger than help and it appeared to be a threat to religious faith.

The perils of the World War II probably forced men of intellect and conscience to think in terms of spiritual values rather than in material terms. The great surge of interest in religion during the post-war years was called a "great awakening". Philosophers and intellectuals like John Dewey, T.S. Eliot and Sidney Hook, who considered themselves as 'secular radicals', positivists' or naturalists described the new interest in religion as 'defeatism', 'escapism' and "a turn to other-worldliness out of despair of reforming this world" (McLoughlin, 1968:ix). The post war 'turn to religion' generated interest in the scientific study of religion leading to the establishment of the Review of Religious Research, 1959, and then, Society for the Scientific Study of Religion in 1960 which publishes the Journal for the Scientific Study of Religion. The fact that religion is an important aspect of life cannot be denied and that the interest in the study of religion had also gained prominence with the publication of a comprehensive review by Michael Argyle (1958) on religious research, followed by a revised edition by Argyle and Beit-Hallahmi (1975).

MULTIDIMENSIONAL THEORY OF RELIGIOUS COMMITMENT

During the post World War II years it became apparent that no single measure of religiosity could portray the quality of religion in American life. (Roof, 1978:21). Some observers pointed to an increase in church membership and attendance while others observed an erosion of faith in religion. As one author remarked "America is at once the most religious and the most secularistic of nations." (Herberg, 1962:45). Previously, studies of religiosity, or religious commitment tended to employ an aspect or two, such as church membership, church attendance or faith in God as indicators of religiosity, (Demerath and Roof, 1976:21) but with the publication of 'On the Study of Religious Commitment' by Glock, (1962) the whole area of religious research seemed to change. Glock's theory of religious commitment which later was known by Glock and Stark (1965) was hailed as the "culmination of the thoughts and contributions of many sociologists and psychologists" (Cardwell, 1980:4). This conceptual framework was considered to be 'the most influential analysis of religious commitment' (MacAllister, 1983:9). Until the publication of Glock's Theory in 1962, good studies of religious commitment were scarce as evidenced by Cline and Richards (1965:569) who noted "that significant empirical studies of psychology of religion are a real rarity and this has certainly not been a popular area of study for psychologists."

As indicated earlier religiosity had come to be associated either with church membership, religious practices or religious beliefs, no one study had incorporated, all aspects of religious life for examination. Glock (1962:98) remarked

> "Investigation have tended to focus one or another of the diverse manifestations of religiosity and to ignore all others."

In an attempt to circumvent this one-sided view of religious behaviour, he advanced a multidimensional theory of religiosity. His theory at first contained four aspects which he called 'Core dimensions.' They were Ideological, Experiential, Ritualistic and Consequential dimensions. Later, on the suggestion of Fukuyama (1961) he added the Intellectual dimension. In his subsequent publication with Stark (Glock and Stark, 1965) these five dimensions were renamed as religious beliefs, religious knowledge, religious practice, religious experience (religious feelings) and consequences of religion, for clarity and to avoid confusion.

The religious commitment was defined in terms of a set of attitudes and behaviour expected of a 'religious person'. Thus 'belief dimension' comprises of "expectations that the religious person will hold a certain theological outlook, that he will acknowledge the truth of the tenets of the religion" (Stark and Glock, 1968:14). Closely related but distinguishable from beliefs was religious knowledge. This dimension expected that religious person will possess a minimum of basic information about "tenets of their faith and its rites, scriptures, and traditions." (1968:16). Religious practices, the third dimension covers all acts of worship. They subdivided it into 'ritual' and 'devotion' which refer to public acts of worship, and private engagement in religious acts like Bible reading and prayers respectively. The fourth dimension was called religious experience or religious feeling (1965:30). Religious experience means that a believer will be in communion with the Ultimate, no matter, however, slight it may be. This denotes "concern, cognition, trust or faith and fear" (1965:31). (Italics in original) The last dimension implies the effects of religion in the everyday life of the believer. "By definition, an act can be a religious effect only if it flows from religiosity" (1965:35).

Since 1962, Glock and Stark's multidimensional theory of religious commitment has been the subject of many empirical studies. Faulkner and DeJong (1966:252) conducted their research to empirically test the interrelationships of five dimensions proposed by Glock (1962), and found the theoretical framework to be a sound one. Cardwell (1969) provided further evidence to support the validity of five dimensional theory of Glock and Stark. The above studies made at least one thing clear that religion is not a unidimensional phenomenon and anyone studying religion empirically must consider multidimensional theory rather seriously.

Most researchers studying religiosity have reported measures relevant to Christianity and its many denominations. As Robinson and Shaver (1969; 1973:679) concluded that "most studies employ measures of traditional Christian ideologies. Little appears to be known about non-Christian religious beliefs and prejudice, for example". (underlined in original). These remarks are further supported by Khalid (1981) who, in his annotated bibliographical survey on Islamic education (both in English and Urdu; and works translated from Arabic language), reported no empirical studies of religious beliefs and practices even though he has included dissertation literature in it.

Religious Values

Religious values have been defined "as those conceptions of the desirable that are ultimate for people who are committed to them, when differences in these final and irrevocable values are by definition not subject to compromise or resolution." (Williams, 1956:647).

Dolan (1955:12) defined Commitment as "aggressive" activity of the will directed towards the Object, in such a way that something of the self is given to the Object."

Religious Commitment therefore may be referred to as the willingness of the self to submit unconditionally towards an intimate relationship with the Ultimate. Although devoutness, virtue, piety and religiosity are used synonymously, religious commitment has been retained for the purpose of its clarity and currency.

In Islam religious commitment is equated with Taqwā[1] which is the sole aim of the religion. Taqwa may be defined as that condition of the soul (heart) which results from faith in Absolute God that enhances distinction between virtue and vice as well as nourishes love for good and hatred for evil (Nadvi, 1975:Vol. 5:316). For a Muslim it would mean to have faith in God, His Messengers, Books, Angels, the Day of Judgement and the Hereafter. Muslim conduct is based on values enshrined in the Holy Quran and Hadith which has been termed "the most comprehensive and the most liberal norm of values that mankind has seen" (Husain and Ashraf, 1979:10) Islamic values are anchored to the Ultimate; as they are pegged, they do not tend to sway like a pendulum from one extreme to another which is the case of Western values. Just one example would suffice. Thirty years ago in one of the world's most self acclaimed highly civilized country, the United States, there were states where a person received worse treatment than an animal simply because he belonged to a race other than white. It is the same people who in 1977 by law protected the extinction of a little plant called Furbish Lousewort in the State of Maine (Ashby, 1980:22).

The concern for values that are universal and permanent has gained recognition in the United States. At present the American youth are questioning the validity of age-old customs, attitudes and behaviour. Douglass (1969:1) quoted Stephen Hess, Chairman, 'White House Conference on Children and Youth' saying that there is a "strong and indisputable testimony from our youth that they were dissatisfied, confused and searching." The American youth want to know the purpose of man's life on earth, his responsibility to himself and to his fellow human beings. They are concerned about injustice, infringement of human freedom, insensitivity to human needs, profit motive and emphasis on materialism in their society. (Douglass, 1969:11)

The concern for the ultimate values has been evident throughout the Muslim history. With the exception of the early days of Islam when the effects of other cultural traditions like Greek, Roman, Byzantian or Persian became visible from time to time, efforts to keep Islam in its **pristine** purity have been an ongoing process throughout the centuries.

As most Muslim lands have been under one colonial influence or the other they have been the **recipient** of the education systems of their colonial masters. Where this was not the case, the glitter and material development of western nations has made them adopt an alien system of education which was superimposed over the existing Islamic education system (Husain and Ashraf, 1979:3). The introduction of Western education has given rise to a situation whereby Muslims are only in name but in their thinking, approach and behaviour are Western. (Rija, 1977:1) It has been observed that Western or secular education tends to weaken beliefs, "Education in secular subjects even when supervised by sectarian groups, very often undermines traditional religious beliefs" (Hoult, 1958:345).

As an example, Kano State government is faced with difficult task of improving the existing system of Quranic education which has been going on without a supervisory body or a standardizing agency. And at the same time it is seeking an acceptance of Western education system from the common man who is still a skeptic of the value of Western education despite the fact that it has the full backing of the government agencies and is tied to the economic system of the country. (Ismail, 1983:20-21). In government secondary schools, Islamic religious knowledge (IRK) is taught just like anyother subject. No apparent effort is being made to integrate religion into other subjects (Maiwada, 1983:33). The Arabic/Islamic teachers colleges represented by School for Arabic Studies (as a model) do not seem to fare any better. The Arabic institutions simply provide a longer exposure to Arabic and Islamic religious knowledge (6 periods a week for each subject) but sad to say, do not offer a distinct Islamic environment which ought to be the case.

Statement of the Problem

Muslim communities all over the world are showing signs of religious awakening and a heightened interest in the application of Islamic knowledge and injunctions in their life. The efforts to institute Shariah (Islamic Law) in Pakistan and Iran; establishment of Islamic universities in the United States, Malaysia, Pakistan and Niger; First and Second World Conference on Muslim Education in 1977 and 1979 respectively, held in Makkah; International Seminar on Islamic Education at Bayero University College, Kano, International Seminar on Islamic Economics at Islamabad, Pakistan, and Sokoto, Nigeria, are all links in that chain.

The establishment of Arabic teachers colleges for men and women (starting in 1960) in Kano State followed the founding of School for Arabic Studies as a model. It was done in response to the need for primary school teachers of Islamic Religious Knowledge (IRK). The aim was to produce teachers who in addition to secular subjects will also be well qualified to teach Arabic and IRK in primary schools. As moral values are based upon the framework of Islam as a religion, the underlying assumption was to produce knowledgeable, morally upright and religiously committed Muslims. Due to the secularisation of education in Nigeria both at federal and state level, the last aspect was never made explicit. Okere (1983:60) remarked that government officials in Nigeria

> "have tended to put religion in brackets, often preferring no religion at all. This is the position we have found ourselves in especially since the war, a position institutionalised by the virtual elimination of religious influence from our schools."

Speaking on the ineffectiveness of education and moral values in life, Lemu (1983:80) blamed the educational authorities for not giving them due attention. He attributed this situation partly to

> "secularisation of education and partly to acute shortage of qualified teachers at the primary and post primary levels. Consequently thousands of nominal Muslims are being turned out from educational institutions, who have got some knowledge but devoid of morality of Islamic standards."

It was hoped that the products of Arabic/Islamic teachers colleges would be better than secondary schools and teachers colleges (Western model) in terms of religious knowledge and practices. Although these colleges have been in existence for over twenty years, no study appears to have been made to assess their effectiveness.

Despite the growing claims of secularism and materialism, most people (over 95%) still believe in God and organized religion. (Argyle and Beit-Hallahmi, 1975:20). This figure may well be higher for Nigeria and particularly Kano where one hardly hears about atheism or secularism. Muslim communities in the past have been the subject of study at macro-level (Hunter, 1871; Smith, 1946; Paden, 1973; and Nadvi, 1980) however, research at individual level centering on religious beliefs and practices is non-existent (Khalid, 1981). Here a note from Stark and Glock (1968:3) on Christian religiosity seems to be in order. Referring to the works of Emile Durkheim (1926) and Max Weber (1951; 1958) among others, they commented:

> "However, this work is mainly aimed at understanding macrocosmic aspects of religious institutions - the function and impact of religion at the level of society as a whole --- and little has been written about religion at the level of individual behavior." (emphasis mine)

These remarks indicate a lack of interest on the part of psychologists which has already been documented, as well as a distrust on the part of individuals to become a subject of study.[2] Considering the difficulties in the study of religion Goode (1958:v) wrote,

> "Notable among them is the objection of the devout to becoming the objects of scientific study, which will cooly ask what the devout and their church do ... ."

The religion of Islam expects from its adherents that they acquire essential knowledge of its teachings. Without this knowledge a person cannot practise Islam satisfactorily. Religious teachings make it quite clear what a believer ought to do in his everyday life to qualify as a practising Muslim. Nevertheless, the available literature is silent about what the Muslims know and the extent to which they believe and practise their religion. It was this problem to which this study addressed itself.

Rationale of the Study

The primary factor in the genesis of this research was that studies of differential commitment existed only in Christianity and little was known about other religions particularly Islam (Robinson and Shaver, 1973) Christianity and Islam differ from each other fundamentally: Christianity believes in bifurcation of life into sacred and profane whereas Islam covers whole life as a unit. Therefore it was thought that an empirical study of Islamic religious commitment should be of interest to Christian as well as Muslim scholars. Moreover it would be interesting to see if the Glock and Stark (1965) theory of religious commitment would fit into Islam as a religion.

The second factor that prompted this study was the view that secular education is detrimental to religious beliefs (Hoult, 1958; Husain and Ashraf, 1979; Maududi, 1974). The parallel existence of two sets of institutions i.e.Arabic teachers colleges, and Western type secondary schools and teachers colleges,provides a rationale for part of this study. Apparently it seems quite logical to maintain a separate system of Arabic and Islamic education under the Islamic Education Centre of Ministry of Education, however, it would be interesting to see the extent to which this separate system has been successful in producing knowledgeable and practising Muslims.

The third factor that explains the rationale for this research was a remark by Gerth and Mills (1954:244) that Muslims hold indifferent attitude towards work and this they attributed to their religion.

The last factor is the place of religion in a Muslim society, raison d'etre of its existence. As Glock (1962:98) remarked that:

> "The intrinsic importance of religion in the life of man would be enough to justify the study of individual religiosity."

Chapter I

Notes

1. In transliteration of Arabic words, long vowels have been indicated by a dash upon them e.g. ā would read a as in father, ī and ū would be pronounced as ee and oo respectively.

2. In a personal conversation, a professor of Social Psychology at a Pakistani University confirmed this fact. His own research had to be abandoned because of strong protests from an orthodox Muslim students organization to make their religion a subject of study. Nevetheless, the present writer did not face any organized dissent to the research although a few individuals questioned the value of a study of this nature.

CHAPTER 2

HISTORICAL AND CULTURAL BACKGROUND OF MUSLIM-HAUSA

This study investigated Islamic values and commitment of Hausa youth . The historical and cultural background of Muslim-Hausa youths with particular reference to Kano State is attempted in this chapter.

Islam in Kano

Islam was introduced into West Africa south of the Sahara in the 11th century and in 1085, Muslim dynasty ruled the Kingdom of Bornu (Paden, 1973). By 15th century, Islam was firmly established in the Hausaland through Nomadic Fulani of which the present Kano state formed an important part. The other important cities of Hausaland are Zaria, Katsina, and Sokoto. The Hausa nation is a mix of many ethnic groups which over generations have integrated into a single community, with a common language (Hausa) and further strengthened by their adherence to Islam (Hiskett, 1984:68). Since the nineteenth century Jihād of Usman dan Fodio which he led to purify Islam of animistic and unIslamic practices, there has been a further integration of Fulanis into Hausas. The integration of these groups has been so great that their distinction as two separate entities has become blurred (Armer, 1970:147). The city of Kano was established around 10th century. Early in the eleventh century, a thirteen mile long famous mud wall around Kano city was built as a defence system against invaders. Today the area in the walled city is known as old city or 'Birni'; and the life inside the city is very traditional and peaceful. It is markedly different from the life in the newer areas of Municipal Kano. At the time of British take over of Northern Nigeria in 1900 Kano was part of the Sokoto Caliphate. It was one of the most important centres of the Caliphate. As majority of people in Northern Nigeria professed Islam, by way of jest some writers called the region as 'Holy North'. At the time of independence in 1960, the social values of the region were reflected in the motto for the Regional coat of arms which read, "Work and Worship" (Damachi, 1972:12). For most of colonial period Kaduna was seat of government, nevertheless, Kano maintained its superiority in commerce and as a centre of Islamic learning. It was in 1967 that the four regions of Nigeria were further subdivided to create twelve states of which Kano was one. The state is the most heavily populated state with an estimated population of over 10 million people. Kano Municipal alone claims more than three quarter of a million inhabitants.

Since early nineteeth century, Kano City has been part of trans-Saharan trade. Today it is the second largest industrial and commercial centre after Lagos.

The Hausa people are predominantly Muslims. In and around Kano State, there are a few groups which still worship nature and hold animistic beliefs. There may be a few Muslims who in ignorance still hold un-Islamic practices to be sacred (Paden, 1973; Gaba, 1986:83).

It is for sometime that Kano has been recognized as a centre of Islamic learning. In the late fifteenth century during the reign of Rumfa, the city of Kano claimed to have 3,000 malams in it. (Paden, 1973:58). A malam is a person trained in Islamic learning and Arabic language. Some of them also studied other subjects such as mathematics, astronomy and medicine.

In 1965, Kano had 5,125 registered Quranic schools with another 947 advanced studies (Ilm schools). Paden (1973:59) estimated the number of malams at 12,000. According to him only half of those were active in teaching profession. It should be mentioned here that Islam does not maintain a priestly class. It is these malams who teach, and preach the common man about Islam.

Social and Cultural Life

Hausas are peace-loving and easy-going people (Meek, 1925:Vol.2:7). Among them a person is encouraged to work hard at his craft, farm or trade and raise his social level. Prestige and respect is accorded to those who are learned in Islamic knowledge and are concerned about their religious practices (Damachi, 1972:9-10) and do not seek after the government positions and worldly riches. Teachings of Holy Quran and Hadīth (sayings of the Holy Prophet) regulate individual and communal life. Islam has permeated all aspects of Hausa society. It has

> "broadened the outlook, raised the standard of living by creating a higher social atmosphere, and has conferred on its followers dignity, self respect, and respect for others" (Meek, 1925:Vol.2:4).

Most Hausamen are polygamous. A Muslim is allowed to marry up to four wives as long as he can treat them justly. It is a common practice to have many children. In addition to one's own offspring, children of other relatives are frequently adopted and brought up. Children from previous marriages are also looked after by present wives (Hake, 1972). The extended family system is quite common. In a traditional Hausa family, one may find three generations under one roof. It is a society in which elders, parents and those in authority are respected and obeyed (Damachi, 1972:11; Smythe, 1964:165)

> "We have enjoined everyman to (look after) his parent . . . Thank Me as well as your parents; toward Me lies the Goal" (31:4; Irving).[1]

As compared to the nuclear family in the West, extended family in Africa and Asia has some advantages. It provides for a wider interaction and care for children. The older siblings, cousins and elders provide for socialization which has a deeper impact on various aspects of child's development. All adult members of the extended family consider it their individual and collective responsibility to guide, to discipline and to train morally and socially the children of the family at large (Yeld, 1964:68).

The birth of a child, male or female, is highly welcomed and is celebrated. The naming ceremony takes place on the seventh day of birth during which prayers are offered and a ram is sacrificed. The child is looked after by the mother and other relatives. According to Islamic customs a child is weaned at the age of about two years.

Moral Training

At the age of three or four, a child begins to attend Quranic school along with his elder brothers and sisters. There he attains elementary knowledge of Islamic beliefs and practices. He learns to read the Holy Quran, memorizes some of its chapters by heart, as well as write Arabic. It is here and at home that he learns from adult members **(malams** and members of his extended family) both formally and strands of individual and social-moral behaviour, i.e the difference between right and wrong known as social norms of behaviour and above all the concept of accountability through the belief in Qiyāmā or the Day of Judgement. Of course, traditional myths and supersitions also play their part in socializing process of the individual and as cohesive cement for social values and norms of Hausa culture.

In the process of moral training, children receive encouragement, praise as well as admonition when necessary. Hake (1972:25) in a study of children from Northern Nigeria found that for many of them growing up was a happy and positive experience. Only less than 5% of them considered their childhood as sad.

As part of moral training children are taught to be respectful and obedient to their parents and elders. This is the direct application of the Commandment of Allah and sayings of the Holy Prophet.

> "God commands justice, kindness and giving
> (their due) to near relatives, while he
> forbids sexual misconduct, impropriety and
> insolence. He instructs you so that you
> may be mindful" (16:90; Pickthall).

The Holy Prophet said that one of most loved deeds by Allah is "to be good and dutiful to one's parents" (Sahīh Bukhārī - Kitāb Al-Ādāb).[2] In Africa a good child is often synonymous with an obedient child (Gaba, 1986:90). Compared with children of other major tribes in Nigeria, Hausa children are more peaceful, respectful and obedient (Damachi, 1972:12-13). Chastity is highly valued both among males and females. Having children out of wedlock is considered to be a most despicable act (Waziri, 1982). The Western concept of a single parent family is almost unknown (Zeld, 1964:71). Marriage in Hausas is socially desirable and religiously ordained for both males and females unless prevented by disease or some other form of disability.

> "Whoever is able to marry, should marry for that will help him lower his gaze and guard his modesty" (Sahīh Bukhārī: Kitāb An-Nikāh).

Girls are married as soon as they reach puberty age, at that age they are expected to manage the household. Boys are usually older than girls at the time of marriage.

Islamic Education

Islam is the religion that since its inception has enjoined learning upon every man, woman and child.

> "Read in the name of thy Lord who createth, createth man from a clot. Read: And thy Lord is the Most Bounteous Who teacheth by the pen" (96:1-4; Pickthall).

As man is vicegerent of God on earth, to carry out this responsibility, he is asked to equip himself with knowledge and wisdom in order to become a good person as well as a wise user of the things created for him. Man is expected to learn from the teachings of the Quran as well as experiments to extract that process whose broad foundations are given in the Holy Quran and whose perfect human model is historically **preserved** in the sayings, activities and life of the Prophet Muhammad. The total framework of Islamic values is dependent upon the faith in oneness of God and the concept of accountability in the Hereafter.

Islamic education, unlike its counterpart, Western education, is a duty incumbent upon every Muslim, man and woman "Seeking of knowledge is duty on every Muslim, man and woman" (Sunan Ibn Mājā). And by its nature therefore universal and free (Jah, 1982:11). It differs in aims, contents and methods (Taiwo, 1980:182).

Islamic education in Northern Nigeria like other parts of the Muslim world is based on the eternal values embodied in the Holy Quran, Hadīth and Sunnat of the Prophet Muhammad. In the rest of the Muslim world it was mosque that gave birth to the institution of Maktab (School) however, in Northern Nigeria it was the individual malams who carried on the lofty teachings of Islam either at their residence or under the shade of a tree. Probably as the mosques were so few, and the malams were mobile, permanent institutions failed to develop. This indirectly affected the development of teaching methods, standardization of content and eventual certification. Nevertheless most malams were well trained in Arabic, Holy Quran, Hadīth and Fiqh (Islamic Law) and some even studied mathematics, astronomy and medicine. They had full control over their own teaching and learning and could set and maintain high standards (Chamberlain, 1975:11). Most of them were sufficiently mobile and therefore could resist extreme outside pressures. This system of education produced scholars, historians, mathematicians and rulers (Ozigi and Ocho, 1981; Taiwo, 1980).

The malams did not passively teach their students they also preached to the public about the requirements and prohibitions of *Shariā* following 'Enjoin the right and forbid the wrong' (3:104) and when necessary, made attempts to reform the society. The activism of Muslim scholars can be seen in the late 18th and early 19th century reform movement and *Jihād* led by Uthman dan Fodio which enjoyed full support of the whole body of Muslim scholars. (Chamberlain, 1975:58-59). Malams are highly respected in their communities. They were generous, humble and submissive to God. In Hausa customs, "He who does not respect a Malam, does not respect God." Although some of them entirely depend upon charity but majority of them earned their living through farming, business or trading and other crafts such as weaving or dyeing. These malams provided their students the opportunity to learn these skills as well as study Arabic and Islamic knowledge. One of the malams established a dyeing centre so that his students would be able to gain regular employment (Shea, 1983:108).

Islamic education in Northern Nigeria may be divided into three stages. The first stage Makarantar Allo, the elementary stage where children start at the age of three or four, they learn to read and write Holy Quran. They memorize some of the chapters of the Holy Quran. Here children also learn about purity, prayers and simple knowledge about articles of faith. There is no fixed time that a child would take to complete his first stage. Previously this stage lasted till the child memorized the Holy Quran by heart. These days many children after two or three years start their regular primary school and for many of them this is the only stage, unless their parents are insistent that they go to malam in the evenings.

Those who complete the first stage to the satisfaction of their teacher, move on to a second stage, Makarantar Ilmi. At this stage the student learns more about Holy Quran, its Tafsīr, Hadīth and Fiqh. Depending upon the ability of the student, the teacher adds to this regimen subjects of secular nature. The third stage is of specialization in which students study law, medicine or theology among others (Taiwo, 1980:176-178). Those students who wish to specialize in any one of the areas has to move to another teacher who specializes in it. This way in process of specialization, a student is exposed to a number of different teachers and teaching methods.

The large number of people literate in Arabic gave birth to 'Ajami', Hausa language written in Arabic alphabet. In addition to Arabic, 'Ajami' has provided a medium of communication, and trade transaction among the Arabic speaking as well as those Hausa who could read and write Arabic but lacked fluency in it. 'Ajami' has been widely used for writing, praise of the Prophet (Madih) as well as sermons (wa'azu) in poetry (Hiskett, 1975:140), of course, prose literature has also been produced in Ajami. The government of Kano State has been publishing a newspaper in Ajami.

In the first quarter of twentieth century under the reign of Emir of Kano Alhaji Abdullahi Bayero for the first time Islamic education came under organized control in the form of Judicial School, Shahuci. (Yahaya, 1986:16). Five years later, in 1934 Kano Law School, (fore-runner of School for Arabic Studies) opened its doors. It followed a four year course and taught Arabic literature, rhetoric Tafsīr, Hadīth and Fiqh (Maliki School of thought). Upto 1946 its students were recruited from the products of

Quranic Schools, Judicial School Shahuci, and products of Middle School (presently Rumfa College) Kano, who had a strong Arabic background. In 1947 the name of Law School was changed to School for Arabic Studies and a grade two teachers section was added. The Grade II students were the product of Middle School, Kano and other middle schools in the North. Along with other subjects they were given a good grounding in Arabic and Islamic knowledge. (SAS, 1984:8-11). "Fashioned after the Western style, this school has ever been producing scholars who not only possess an advanced knowledge in Arabic and Islamics but also attain a considerable proficiency in secular subjects ..." (Fafunwa, 1974:209-210). In the late sixties the admission requirement for admission to Grade II classes was changed to passing of primary school certificate examination. However, a proficiency test in Arabic and an interview was retained to select the suitable candidates. At present S.A.S prototype is the model for all Arabic teachers colleges in the North. It is this model which has been employed in this study as Islamic institutions.

Western Education

In Nigeria Western education was introduced by the Missionaries (Fafunwa, 1974:81). In Southern part of Nigeria, it was readily welcomed, as there was no competition from any organized system of education other than informal indigeneous education. On the other hand, most of Northern Nigeria was under the influence of Islam and had a system of education although it received no financial support from authorities. It was felt that alien system of education would introduce new values into society which may cause displacement and disruption of existing value system.

Culturally speaking "The mission school was an instrument, a very powerful instrument, for the rapid Christianization (and hence Europeanization) of the youth of Nigeria. It was an institution in which the full pressure of acculturation was applied" (Coleman, 1971: 113-114). Northern Nigeria came under the influence of British government in 1900, Western education in Muslim areas was not introduced until 1907 when the first school was opened for the education of sons of emir (Graham, 1966:48) followed by a teacher training class in Kano in 1909 (Graham, 1966:79). Northerners were not eager to accept Western education due to the underlying conflicting values of Christianity (Ogunsola, 1974:11-12); and the British Colonial government due to its policy of indirect rule introduced any innovations rather cautiously. It allowed missionaries to work only in those areas where Islamic influence was rather weak as not to arouse hostility from the leaders and the residents and of the area.

Western education as a tool of conversion to Christianity lingers on in the public mind even today. It is based upon their observation that anyone who was sent to a mission school for education did not return as a Muslim (Yahaya, 1986:16). As Fafunwa (1974:71) noted:

> "We can therefore see the dilemma in which the Muslim found themselves between the nineteenth century and early twentieth when powerful forces of Church and State combined in an unholy alliance to convert Emirs, Obas, Chiefs and people to Christianity. ...'The Muslims knew as far back as the 1840s that if their children went to Christian schools they would return home as Christians."

As a result, the development of Western education was protracted and slow in the Northern region. In 1960 at the time of Nigeria's independence from Great Britain, Northern Nigeria remained as a unit. It consisted of 14 provinces of which Kano was one. Since 1934 the boundaries of Kano province have remained unchanged. In 1967, at the time of creation of states, the province of Kano became Kano State and according to 1963 census it had the highest population in the federation of Nigeria.

At the time of independence primary education was in the hands of Emirates or Native authorities, it was later transferred to local government authorities in 1976 following the Local Government Reform Edict. Although the Regional Government (Government of Northern Nigeria) was aware of the shortage of primary schools, it was hesitant to embark upon too rapid an extension which might lower the standard of education (Bray, 1981:47). Native administration in Kano had planned for expansion of primary education under which 60 new schools were to be opened annually for the next five years. As it was unable to receive grant from the Regional government, the plan had to be shelved. The number of schools gradually rose from 146 in 1960 to 241 in 1969. After that Kano state saw an explosive expansion of primary education, particularly following the implementation of the UPE Scheme in 1976. Thus by 1980 it had 3050 schools. This expansion created problems of adequate supply of trained teachers, supply of essential teaching aids and availability of capable administrators which eventually led to a decline in performance. As one author noted,

> "This is to say that the standard of primary education has now fallen, in fact woefully fallen to the degree that one begins to wonder whether the system justifies public expenditure." (Sufi, 1987:4)

With the sagging economy, the condition of education, both primary and secondary has worsened as most funds for development and maintenance were received from the federal purse.

Realizing the importance of primary education, and its present decaying state, the federal government decided to allocate ₦105 milliom to rehabilitate primary schools and supply instructional materials (Federal Ministry of Education, 1987:4).

At primary level a student studies a number of subjects in addition to his mother tongue and English language. The number of subjects taught may be as high as ten. Little attention is paid to integrate them into suitable groups or relate one subject to another. "The subjects are taught as discrete disciplines of knowledge. Teachers hardly make any attempt to relate what is learned in social studies ... religious education, and hardly do they care about getting feedback in the course of their lessons" (Maiwada, 1983:30). With the exception of a few, most schools hardly find the parents of their students visiting them. The curriculum is decided at the national level and implemented by the State Ministry of Education; books and teaching materials are expensive and not available. During the period of bouyant economy, every child was provided with text books, and writing materials.

Today in many schools even teachers do not have a sufficient supply of text books and other teaching aids. At the end of six years of schooling, students write 'Common Entrance Examination' organized by the State Ministry of Education which determines as to who will enter the secondary school.

The expansion of secondary and teacher education in Kano state is no less dramatic. In 1960 it had only five secondary grammar schools and three teachers colleges. Ten years later this number had reached 10 and 5 respectively and by 1980 there were 31 grammar schools and 24 teachers colleges all over Kano State.

Teacher and secondary education did not suffer as badly as primary education because the government was able to recruit teachers from neighbouring states and abroad; and for some years there were a large number of expatriate staff teaching at post-primary level. Upto 1980 secondary and teacher education lasted for five years. At the end of five years the students wrote a common examination set by West African Examinations Council. Since 1980 the organization of education in Nigeria has been changed to 6-3-3-4 system depicting the number of years for primary, junior secondary, senior secondary and university education. At secondary level including teacher education, English is the medium of instruction which is usually teacher-centered. Subjects are taught independent of each other and with little relation to the immediate environment. As one author noted,

> "The subjects are taught as discrete and unrelated discipline ... Hardly do teachers make any attempt to foster in the students the ability to acquire knowledge independently and apply it realistically in the solution of their daily life problems." (Maiwada, 1983:33)

Now that Western education is organized by the local and the state governments there is no evident fear of Christianity yet it was noted that people in general are suspicious of this type of education because it fails to transmit the cultural values held dearly by the society, instead, it displaces them and supplants them by western culture. It inculcates materialistic attitudes and hence weakens the traditional values and in turn "gives a licence for getting a salaried position and an avenue for accumulation of wealth, corruption, and man to man exploitation and manipulation." (Ismail Committee, 1983:20).

The concern for traditional values and religious beliefs has been prominent in Kano and the North in general (Bray, 1981:37). This concern led to the establishment of Ahmadu Bello College[3] (later Abdullahi Bayero College) in 1962. The college was to train students in higher Arabic and Islamic studies (Zahradeen, 1986:25-26) In his acceptance speech for an honorary doctorate at Ahmadu Bello University, Alhaji Junaidu Waziri while referring to Abdullahi Bayero College remarked that the establishment of this College was the "most decisive step by this university to regain for us what we appear to be losing" (Brown and Hiskett, 1975:470). The question of values once again surfaced in 1977 when Bayero University came into existence. It was resolved that the university is to

> "be built on those beliefs, values and traditions that the society holds most sacred. The University should strive to be a symbol of the spirit of its community, the guardian of its morals, the formulator of its hopes, be they spiritual or material"(Bayero University, 1980:5).

Chapter 2

Notes

1. References to the Holy Quran are made by giving Chapter (Sūrāh) and Verse (Āyat) number only. All quotations are from the translation of Abdullah Yusuf Ali, except where the name of the translator appears within brackets, e.g. (31:4; Irving).

2. References to the collections of Hadīth (Sayings of the Holy Prophet) are made in a traditional manner by giving the Title of the collection and the book within it, not by the collector's name.

3. In 1962 when Ahmadu Bello University was constituted, the name of Ahmadu Bello College, Kano was changed to Abdullahi Bayero College, and was made a faculty of the Ahmadu Bello University. In 1975 the college was upgraded to a University College level and since 1977 it has become a full fledged university as Bayero University, Kano.

CHAPTER 3

ISLAMIC FAITH AND PRACTICES

INTRODUCTION

To know what religious commitment means in a particular religious tradition it is necessary to determine the fundamentals of that particular religion; it is also necessary to know the criterion by which to measure the piety, virtue or commitment in that tradition. It is not possible to apply the criteria of piety in one religion to another one where there are distinct differences between them and different expectations are made from the believer.

Islam is an Arabic word which means, peace, submission, surrender, and obedience. (Maududi, 1980:2) "The root word is SLM pronounced as salm which means peace from which comes the word 'aslamā' which means he submitted, he resigned himself. Al-Islam or Islam is the religion which brings peace to mankind when man commits himself to God and submits himself to His Will." (Ahmad, 1976:21)

Islam does not fit within the scope of definitions discussed elsewhere. Although all aspects of life are governed by religion yet Islam as a religion is not the outcome of evolutionary process. If that were the case there would have been innumerable changes in the HOLY BOOK, in rituals, and the fundamental articles of Faith.

In Arabic, the word for religion is '*Dīn*' which also means something we 'owe' to God, which much like the Latin Concept of '*religio*' meaning something 'binding (us) back' to God. (Irving, 1976:103).

In the context of Islam, the word *Dīn* means a complete submission to Allah (one God) and His teachings revealed through Prophet Muhammad. To this effect the Holy Quran states:

> "Who can be better in religion than one who
> submits his whole self to God, does good..."
> (4:125).

PLACE OF FAITH IN ISLAM

The first thing which is expected of a Muslim is *Īmān* or Faith. The word *Īmān* comes from the root '*aman*' which means peace, and the condition of having no fear. Among Arabs an obedient and domesticated she - camel is called '*amūn*' because there is no fear of insubordination or trouble-making from her. *Īmān* therefore would mean the total acceptance of an idea or a thing based upon experience or cognition or belief in such a way that nothing else can be accepted and that there is no fear of its displacement (Maududi; 1966:116-117). Īmān has also been explained by Faruqi as "rational conviction of religious truth, possibly only as a category of critical natural theology such as Islam provides . It can be translated as "faith" (Haykal, 1976: 598). Faith is the singlemost important aspect in Islam. Islam first of all things, expects from its followers a complete faith in Allah and only after that exposes him to other beliefs and guidelines to follow. The Holy Quran says,

> "O ye that believe! fear God, and believe in
> His Apostle, and He will bestow on you a double
> portion of His Mercy: He will provide for you
> a Light by which ye shall walk (straight in your
> path) and He will forgive you (your past):
> For God is Oft-Forgiving, - Most Merciful." (57:28)

In Islam Faith or belief precedes action; without faith or belief in God all the good deeds have no value as indicated in the following Quranic verses:

> Say: "Shall we tell you of those who lost most
> in respect of their deeds? Those whose efforts
> have been wasted in this life, which they thought
> that they were acquiring good by their works?
> They are those who deny the Signs of their
> Lord and the fact of their having to meet Him
> (in the Hereafter): Vain will be their works,
> nor shall we, on the Day of Judgement, give
> them any weight. That is their reward, Hell;
> because they rejected Faith, and took My
> Signs and My Messengers by way of jest".
> (18:103-106).

ARTICLES OF FAITH

The fundamental articles of faith could be summarized as follows:

1 Faith in Allah and all of His characteristics
2 Faith in angels
3 Faith in Prophets; and Prophet Muhammad as the Last Prophet
4 Faith in Holy Books, including Holy Quran
5 Faith in the Day of Judgement.

These pillars of faith are introduced in the second chapter of the Holy Quran as follows:

> "A.L.M. This is the Book; in it is guidance sure, without doubt. To those who fear God; who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; and who believe in The Revelation sent to thee, and sent before Thy time, and (in their hearts) have the assurance of the Hereafter" (2:1-4)

1 Faith in Allah (God)

In the belief system of Islam, Faith in Allah has supermacy over all other creeds. The power source of all moral and social dictates in Islam is God. The faith in angels, prophets, revealed books, all emanate from this one faith. The beliefs and actions of a Muslim cannot be separated from this faith - Faith in Allah. You part with this single creed and the whole structure of Islamic belief crumbles. What distinguishes between a believer and a non-believer is his acceptance of one God and Muhammad as His Last Messenger.

The declaration that there is no one worthy of worship but Allah and Muhammad is His Messenger, once genuinely stated by a non-Muslim with the conviction of becoming a Muslim turns him into a Muslim.

Other religions present a variety of concept of dieties. In some he is human, and has human weaknesses, in other he is god incarnate. Some believe in God who can be intimidated or fought against (Genesis 32:22-32) others take all creation as god. All things and creatures in this universe do not fit to be worshipped as they have a limited span of life, limited power, and control and are dependent upon others.

The Quranic concept of God contains all those characteristics which a human mind can encompass. He is the Creator, the First, the Last, the Eternal, exists by Himself, has no partner. He is free from body, form, limitations, and resemblance. He is not limited by measure, time, or space. He is free from diligence, rest, and change. He is now as he was before. He is Ever-living, All knowing, All powerfull and Ever-present. Nothing comes into being, large or small, good or evil, befitting or not befitting, known or unknown, profit or loss without His order, Will, or power. Nothing is outside his vision, control or power. (Al-Ghazzāli, Ihyā. Vol.1:118-122)

Following is a selection of verses from the Holy Quran showing the attributes of God. (It is in no way the complete list). They show Him as omnipotent, omnipresent, omniscient, creator, forgiving merciful, unique and, above all His creation.

ATTRIBUTES (ṢIFĀT) OF ALLAH

(i) Creator

He is God, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names. (59:24)

(ii) Self-Existent, the Eternal

"God! There is no god but He, - The Living, The Self - subsisting, Eternal. No slumber can seize Him nor sleep. His are all Things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) Before or After or Behind Them. Nor shall They compass ought of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)." (2:255)

(iii) Omnipotence

"To God belongeth the dominion of the heavens and the earth; and God hath Power over all things". (3:189).

(iv) Omnipresence

"... and whithersoever ye turn, there is the Presence of God, For God is All-Pervading, All-Knowing." (2:115).

(v) Omniscience

"For God has full knowledge of all things." (29:62).
"For God is witness of all Things." (22:17)

(vi) Possessor of Perfect Wisdom

"To Him be Glory throughout, the heavens and the earth; and He is Exalted in Power, full of Wisdom". (45:37)

(vii) Possessor of Mercy and Love

"Praise be to God, the Cherisher and Sustainer of the World; Most Gracious Most Merciful." (1:1-2)

(viii) Responsive to Supplications

"Why My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of the suppliant when he calleth on Me." (2:186)

(ix) Forgiver of Sins and Acceptor of Repentance

"The Lord of the heavens and the earth, and all between Exalted in Might, Able to enforce His Will. Forgiving again and again." (38:66)
"Know they not that God doth accept repentance from His votaries and receives their gifts of charity, and that God is verily oft-returning, Most Merciful." (9:104)

(x) Debaser of Evil and the Avenger of Wrongs:
"But those who have earned evil will have a reward of like evil: and ignominy will cover their faces." (10:27)

> "And whoever among you does wrong, him
> shall We cause to taste of a Grievous
> Penalty." (25:19)

(xi) Sovereign of the Day of Judgement

> "Master of the Day of Judgement." (1:4)

(xii) Above-every-want

> "O ye men! It is ye that have need of
> God: but God is the One Free of all wants,
> Worthy of all praise." (35:15)

(xiii) Holy and the Possessor of all God

> "God is He, than Whom there is no other God;
> – the Sovereign, the Holy One, the Source
> of Peace (and Perfection), the Guardian
> of Faith, the Preserver of Safety, the
> Exalted in Might, the Irresistible, the
> Supreme. Glory to God (High is He) above
> the partners they attribute to Him."
> (59:23)

(xiv) One and the Unique

> "Say: He is God, the One and Only; God
> The Eternal, Absolute; He begetteth not,
> nor is He begotten; and There is none
> like unto Him." (112:1-4)

2 Faith in Angels

The Holy Quran on the one hand, presents the characteristics and the oneness of God, on the other hand it brings forth the correct perception of angels so that they cannot be considered as partners in divinity.

Pre Islamic Arabs believed that angels were daughters of God. In a reply to that the Holy Quran states, "And They Say:", (God) Most Gracious has begotten offspring." Glory to Him! They are (but) servants raised to honour." (21:26)

They are one of His obedient celestial creation and have no will of their own. Whatever assignment has been given to them they continue to do it untiringly. They praise their creator all the time and they seek forgiveness for the people from their Lord. "... and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth". (42:5)

In addition to that they have other functions to perform. They carry out specific duties assigned to them. Through the angels, God controls the life and death of people, and keeps records of what they do, good things and bad.

Another important function specifically stated by the Holy Quran is that they are a link in communication between God and his chosen people. All the messengers of God, including Abraham, Moses, Jesus and Muhammad (May peace be upon them) received messeges, through the angels. "Verily This is a Revelation from the Lord of the Worlds: with it came down the Spirit of Faith and Truth." (26:192-3). The Spirit of Faith and Truth here refers to archangel Gabriel (Jibrīl).

The Holy Quran also clarifies the status of angels in comparison to human beings. The angels on the basis of their position, constant devotion, and worship of God claimed to be superior to man because they feared that man will spread confusion and mischief in the world. Allah rejected their claim, and in a test of "knowledge" proved to them that Adam was given more knowledge than they were. (2:31-34).

Then He ordered the angels to bow down in front of Adam. All of them obeyed with the exception of Satan (Iblīs) he disobeyed and was haughty and for that reason he was rejected and expelled. (2:34). Iblīs refused to bow down to man unlike the angels and this showed his characteristics.

> "Iblīs not only refused to bow down: he refused to be of those who bowed down. In other words he arrogantly despised the angels who bowed down, as well as man to whom they bowed down, and he was in rebellion against God for not obeying His order. Arrogance, jealousy, and rebellion were his triple crime." (7:13, Maududi exp. note p. 343)

Here it should be pointed out that Iblīs was not an angel (angels have no free will of their own), he is of Jinns.

> "He was one of the Jinns, and he broke the command of his Lord." (18:50)

He was also proud of being created from fire while man was created from clay.

> "We created man from sounding clay ..."
> "And the Jinn race, we had created before
> from the fire of a scorching wind" (15:27)

From then on Satan (Iblīs) became the worst enemy of man, always trying to show him the wrong or evil direction. For this, he sought permission from God which was granted to him. And till the Day of Judgement he will try to lead astray human beings, those who will follow Satan will be punished in Hell-Fire. (15:36-37)

It has been pointed out earlier that angels are heavenly beings and unlike human beings have no will of their own and they are totally obedient.

> "They all revere their Lord, high above them
> and they do all that they are commanded."(16:50).

As Maududi (1977) explains, "In contrast to the angels, the Jinns have been, like human beings, given the option to obey or not to obey." Therefore they have been given the power to believe or disbelieve, to obey or not to obey. This thing has been made explicit here (Ref. to 18:50) by saying that Iblīs was one of the Jinns, so he deliberately chose the way of disobedience (18:50, Exp.note 48:2, Maududi).

Angels are, obedient and praising God all the time. They deserve the love and respect of believers for whom they (angels) seek their Lord's forgiveness. (Ansari, 1973: Vol. 1:30).

3 Faith in Prophets

After the next fundamental article of faith is belief in prophethood (Nabbuwat). The Holy Quran employs two words *Nabī* and *Rasūl* which have no equivalent in English Language. As regards the English word "prophet", it means many things.

> "a spokesman of deity; one who proclaims a divine message; an inspired teacher, preacher, or poet; the spokesman of a group, movement, or doctrine; a foreteller, whether claiming to be inspired or not." (Chambers, 1972, p.1077)

As the word includes the meaning, 'spokesman of deity', it therefore can be employed in Islam only in a qualified manner as "a spokesman of the One True God, who receives the Message from Him through Revelation, and proclaims and preaches it as a divinely appointed Teacher and as the possessor of a flawless, moral personality." (Ansari, 1973 Vol.2:21) In Quranic terms, the prophet is a person who brings the message of God to people and by the order of God guides them to the right path.

> "We sent not an Apostle, but to be obeyed in accordance with the Will of God." (4:64)

For the same reason, the Holy Quran also uses the word *Hādi* meaning one who shows the right direction. Human beings are guided in two ways, internally and externally. Internally '*Nafs*'or soul which directly receives guidance from God, and is able to distinguish between good and bad, and right and wrong.

> "By the Soul, and the proportion and order given to it. And its enlightenment as to its wrong and its right". (91:7-8)

Nevertheless, not everyone benefits equally from this guidance as man is also influenced by internal motives, instincts and external environmental factors. This internal guide in the face of inner and outer competitive motives and forces is not enough for everyone to seek and determine the right road to salvation although it has the capacity to distinguish between right and wrong.

> "God makes the soul and gives it order, proportion, and relative perfection, in order to adapt it for the particular circumstances in which it has to live its life . . . He breathes into it an understanding of what is sin, impiety, wrong-doing and what is piety and right conduct, in the special circumstances in which it may be placed. This is the most precious gift of all to man, the faculty of distinguishing between right and wrong. ... Man should learn that his success, his prosperity, his salvation depends on himself, - on his keeping his soul pure as God made it; and his failure, his decline, his perdition depends on soiling his soul by choosing evil." (Ali, 1946:1743 Exp. note 6152).

Externally this function of guidance is carried out by family members, leaders, and teachers. All these categories of people depend upon their training, previous experience, acquired knowledge, hypothetical deductions and conjectures, Their guidance is stinged by their personal likes, dislikes, hopes and fears. Therefore, whatever formulations they come up with, are combinations of rights and wrongs. The roads they chalk out do not always lead to truth or salvation. The Holy Quran points out this fact in these words,

> "They follow nothing but conjecture and what
> their own souls desire." (58:23)

On the other hand, the 'Prophets' receive "Knowledge" from God. A prophet's preaching and guidance is not based upon conjectures and his personal desires, instead he totally follows the way shown by the light of God and revelations wherever the Holy Quran speaks of appointment to prophethood, it speaks of granting of 'knowledge' to the prophet. For example, the Prophet Ibrāhīm (Abraham) announces his prophethood in this manner,

> "O my father! to me hath come knowledge which
> hath not reached thee: so follow me, I will
> guide thee to a Way that is even and straight".
> (19:43)

and in another place the Holy Quran states, "And to Lūt, (Lot), too, We gave Judgement and knowledge" (21:74). The 'knowledge' and 'guidance' are sent through angels to the prophets of God. This process of transmissions is called 'revelation' or Wahy. It is on the basis of this knowledge that the messengers and prophets of God show the true religion to mankind.

MUHAMMAD (ṢAW) THE LAST PROPHET

Prophets and 'messengers' were sent to all nations although we do not know their names save those mentioned in the Holy Quran.

> "And there never was a people, without a warner having lived among them (in the past). (35:24)

> "To every people was sent an Apostle." (10:47)

According to some Ahādīth (sayings of the Prophet Muhammad) One hundred and twenty four thousand Prophets and Messengers were sent to the world. With the exception of a few names in the Holy Quran we are not aware of the others. Even if we add the names of founders of other major religions such as Hinduism, Budhism, Jainism or Christianity, the number does not reach more than two figures. Nevertheless, all the warners, who came to this world, their teachings, according to Holy Quran, pointed to the worship of one God. "For We assuredly sent amongst every People an Apostle (with the Command), Serve God, and eschew evil." (16:36) And today the world history has no mention of their nations, names, and teachings which in itself is an indication that their teachings were limited to their nations and their times. Even those Prophets and founders of religion whom we know today their life histories and their teachings are buried in myths, that it is almost impossible to sift the truth from fabrication. If their life histories are judged on the basis of critical historical evidence we are unable to determine their exact period and even names their biographical details are so very few and uncertain. That it is well nigh impossible to employ them as models in any single aspect of life. The teachings or books which are ascribed to them, do not carry any direct authority to them. They were collated long after their departure from this world. For example, there are many internal and external evidences pointing to numerous corruptions and alterations in the Old and New Testaments. (Maudūdi, 1973, 209-12; Jeffery, 1978, 2:655-58; Grant, 1978, 2:695-99). There are indications to prove that the teachings of various Prophets and Messengers were limited to their nations and specific periods. Among all the Prophets and founders of religions, the Prophet Muhammad alone stands out, about whose life and teachings we have most authentic and accurate sources of information, humanly possible. In addition to the Hadith and biographical (Seerat) literature, the Holy Quran is the "most reliable source of information" about the life of Prophet Muhammad. (Haykal, 1976, ii).

Moreover, the Holy Quran presents Prophet Muhammad as the universal Prophet after whom no other prophet shall come.

> "We have not sent you except as a news bearer and warner to all mankind even though most men do not realize it." (34:28, Irving) and that "Muhammad is not the father of any of your men, but (he) is God's messenger and the seal of the Prophets. God is aware of everything." (33:40; Irving).

Belief in the finality of Prophethood is one of the cardinal articles of faith in Islam. A person may believe in God but if he does not believe that Muhammad is the last messenger or prophet of God he ceases to be a Muslim. This belief is supported by the dictates of Holy Quran and it points out to the following important matters.

1. As we have shown earlier that other prophets were sent to specific nations and specific times, the Prophet Muhammad was ordained for the whole universe.

> "We have sent you only as a mercy for (everybody in) the Universe" (21:07; Irving)

Not only that, he was acclaimed as a model for humanity, a person who has been bestowed with a tremendous character.

> "In God's messenger you have a fine model for someone who looks forward to (meeting) God and to the Last Day, and mentions God frequently."
> (33:21. Irving)
> "You have been (formed) with tremendous character" (68:4; Irving).

2. The Holy Quran states that Islam is the chosen religion of God and that this religion was completed through the Prophet Muhammad. The chronologically revealed last verse marked the culmination of revelation (wahy) as well as put a seal to the Prophethood.

> "Today I have perfected your religion for you, and completed My favour towards you, and have consented to grant you Islam as the only religion." (5:4; Irving)

3. All the other religions introduced by all other Prophets of God become obsolete as they were limited to certain nations and times. That is why people of the book (Jews and Christians) have been addressed in particular to have faith in Prophet Muhammad and obey him.

> "People of the Book our Messenger has come to you to explain much of what you have been concealing from the Book; yet he forgives many (of your offences). Light and a clear Book have been brought to you from God. He thereby guides along the paths of peace those who follow His good pleasure. By His leave He brings them to light from darkness and guides them along a straight Road." (5:16-18; Irving).

In another place the people of the Book have been reminded that their scriptures prophecise the coming of the Prophet Muhammad, now that he has come they should obey their scriptures, have faith in him, and show obedience to him as obeying the Prophet means obeying Almighty God.

> "...Those who follow the Messenger, the Unlettered Prophet whom they will find mentioned for them in the Torah and the Gospel He Commands them to be decent and forbids them to behave improperly. He permits them wholesome things and forbids them evil things, and relieves them of their obligation and the shackles which have lain upon them. Those who believe in him, revere him and support him and follow the light which was sent down with him; those will be successful." (7:157; Irving)

Arnold (1914) in his 'The Preaching of Islam' quoted from a book published in Frankfurt in 1603-08 stating that "Paraclete" is one of the names of the Prophet Muhammad, that appears in Bible.

"Then know, my son, that the Paraclete is one of the names of the Prophet of the Muslims, Muhammad, to whom has been revealed the fourth book of which the Prophet Daniel speaks when he announces that this would be revealed to him. Of a surety, his religion is the true religion and his doctrine is the glorious doctrine of which the Gospel speaks." (Arnold, 1914, p.456).

4. Faith in the Holy Books, including Holy Quran

> "Say: We believe in God, and in what has been revealed to us and what was revealed to Abraham, Ismail, Issac, Jacob, and the tribes and in (the Books) given to Moses, Jesus, and the Prophets from their Lord. We make no distinction between one and another among them and to God do we bow our Will (In Islam)". (3:84; Irving)

Islam orders a Muslim to believe in all those books which were revealed by God upon the prophets exactly in the same manner as one is to believe in the prophets and angels whether or not they are stated by name in the Holy Quran.

Nevertheless, a Muslim must obey the dictates of the Holy Quran and not guidelines provided in other Books for the following reasons.

(i) Many of revealed books are inaccessible or have been lost and those which do exist, are a mixture of, human writings. The 'word of God' has mixed with the word of man in such a way that it is impossible to separate the two. Some of these books were revealed in languages which are no more in use and have become part of antiquity. With the exception of the Holy Quran, all revealed books or even those books which can be assumed to be heavenly, have one of the two things.

(a) their teachings point out to a limited tribe or nation;

(b) they relate to conditions of a certain period or time. As a result, they are not in a position to lead mankind in all their endeavours. (Maududi, 1973:235-241).

After about 1400 years in this world the Holy Quran is available to us in the original language of its revelation. From the first day of revelation the Holy Quran has been committed to the human memory and to writing. Even today one can go in any part of the world and will find the same Quran free of any corruption. "In its phonetic and graphic reproduction, as well as in its linguistic form, the Koranic text is identical with its celestial original" (Hitti, 1970:27)

Sir William Muir (1878) writing about the genuineness of the Holy Quran noted, "The conclusion, which we may now with confidence draw, is that the edition of Abu Bakar and of Othman were not only faithful but so far as the materials went, complete: . . . we may upon the strongest presumption affirm that every verse in the Coran is the genuine and unaltered composition of Mohamed himself." (P.552)

Allah in Holy Quran has taken responsibility to protect it from all sorts of corruption. "No falsehood can approach it from before or behind it." (41:42)

(ii) The Holy Quran was revealed in Arabic language; Arabic is a living language. It is therefore not difficult to find the meanings as the classical Arabic literature of this language is still the same which was at the time of Quranic revelation. As a matter of fact it has kept the Arabic language alive and influenced it greatly.

"Its literary influence has been incalculable and enduring. The first prose book in Arabic, it set the style for future products. It kept the language uniform. ...The style of Koran is God's style. It is different - incomparable and inimitable. (Hitti, 1970:27)

(iii) It has addressed the whole humanity and presents a faith and a complete way of life which is not limited by time, by nation or race. It can be stated as the most complete edition of truth and knowledge which the previous Holy Books presented to this world.

> "O ye people of the Book! 'Believe in what
> We have (now) revealed, confirming what was
> (already) with you." (4:47)

FAITH IN THE HEREAFTER

Faith in the Hereafter is only next to Faith in Allah. The opening Chapter of the Holy Quran refers to Allah as the Master of the Day of Judgement or 'Requital'. And or the second chapter states that Muslim (believers) believe in the Hereafter. The Day of Judgement has been referred to as the Day of Resurrection, the Last Day, the Day, and the Hour among others. The importance of this article can be seen from the fact that lack of faith in the Day of Judgement and the Hereafter will render one's good deeds null and void.

> 'Those who reject Our Signs and the Meeting
> in the Hereafter, vain are their deeds (7:147)

Importance of the Hereafter

The idea that the present world is a temporary world and what one does here is of consequence elsewhere, has a bearing on one's ideology and behaviour. To an atheist or a non-believer in One God, vice and virtue are no more than pain and pleasure, loss and profit, or illegal and legal. His main attention will be to the profits and losses that accrue to him in this world alone. To him obedience or disobedience of God is of no consequence. To these people the Holy Quran so addresses:

> Such as took their religion to be mere amusement and play, and were deceived by the life of the world," (7:51)
> And "Nay (behold) ye prefer the life of this world; but the Hereafter is better and more enduring" (87:16-17)

One who judges his failures and success on the basis of this world only, would not be prepared to undertake any good act if he had no hope of a wordly gain, pleasure, aggrandisement or public applause nor will he avoid any vice unless it was to hurt his interests. But one who believes in the Hereafter and is committed would look at wordly gains and losses as temporary and will keep in view the end result that accrues to him in the future life.

"To him all that pleases God is good and that invokes His displeasure and wrath is evil. A good act according to him will remain good even if it brings no benefits to him in this world, or even entails loss of some wordly possession or injury to his personal interest. He will be confident that God will reward him in the eternal life and would be the real success." Maududi, 1980:120). A Muslim does not believe in relativity of morals but sticks to the absolute standards revealed by God and lives according to them irrespective of gain or injury in this world. To a Muslim, each and everything in this universe is temporary which will come to an end at a specific time. For him this wordly life is a place of examination and a preparatory ground for the next world. Death is not the end, it is just the beginning for the eternal life. However, with the death all opportunity for doing good or bad, virtue or vice will come to an end.

> (In Falsehood will they be) Until when death
> comes to one of them, he says. "O my Lord!
> send me back (to life)," in order that I may
> work righteousness in the things I neglected".
> "By no means! it is but a word he says."
> Before them is a Partition (Barzakh) till
> the Day they are raised up. (23:99-100)

'Barzakh' literally means an obstacle or hinderance, but here it means a place or abode between death and ressurrection.) Grave (Barzakh) is the first step on the way to hereafter. (Ali, 1946:267)

Resurrection and Judgement

The Day of Judgement shall be the last day of this universe. The present system will be replaced by another one.

> "One day the Earth will be changed to a different
> Earth, and so will be the heavens, and (men) will
> be marshalled forth, before God, the One, the
> Irresistible". (14:48).

On that day all familiar sights like sun, moon, stars, mountains will all be destroyed and good will be sorted out from bad.

> 'The Day that the Trumpet shall be sounded,
> and ye shall come forth in crowds; and the
> heavens shall be opened as if there were
> doors, and the mountains shall vanish, as if
> they were a mirage.' (78:18-20)

> 'Then when the stars become dim, when the
> heaven is cleft asunder; when the mountains
> are scattered (to the winds) as dust; and
> when the apostles are (all) appointed a time
> (to collect)' (77:8-11).

On that day all men will be brought forth along with their records, virtues and vices, will be measured, hidden intentions of acts will become apparent. All parts of the body and inanimate things will act as witnesses. No one will be able to intervene in the process of justice and each soul will see what it has earned in the world.

> "Every act of hearing, or of seeing or of
> (feeling in) the heart will be enquired
> into (on the Day of Judgement)." (17:36)

> "The balance that day will be true (to
> a nicety): those whose scale (of good)
> will be heavy, will prosper; Those whose
> scale will be light will find their souls
> in perdition for that they wrongfully
> treated Our Signs." (7:8-9).

> 'On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (99:6-8); and
> "Then guard yourselves against a day when one soul shall not avail another, nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside)." (2:48).

In the Hereafter those who have been virtuous and earned Allah's pleasure will be rewarded with joy, happiness and paradise, a pleasant place of abode, whereas, those who followed their own will, disregarded heavenly teachings, were unkind to their fellow beings, will be made to suffer in hell.

> "What! do those who seek after evil ways think that we shall hold them equal with those who believe and do righeous deeds, that equal will be their life and their death? Ill is the judgement that they make." (45:21).

> 'To the righteous, the Garden (paradise) will be brought near, "and to those straying in Evil, the Fire will be placed in full view" (26:90-91.

Conclusion

We have indicated the fundamental articles of faith: (a) Faith in Allah; (b) Holy Prophets including the Prophet Muhammad, (c) Angels; (d) The Day of Judgement; and (e) Holy books including Quran. However, we have not talked about predestination, faith in the unknown which is part of the faith in Allah.

Another important thing to remember is that God is not bound by someone's good deeds that he must reward him by _Jannā_ or paradise neither He is compelled by someone's vices that He must punish that individual.

> "He forgiveth whom He pleaseth, and punisheth
> whom he pleaseth. For God hath power over
> all things." (2:284)

ISLAMIC PRACTICES (FOUR PILLARS OF ISLAM)

Introduction

In Islam faith precedes practice. Not only ritualistic practice but also good or virtuous acts. Anyone who does not act piously/virtuously is a loser. Because faith alone is not enough in Islam. No doubt man was created in the best form but his actions determine what he would become.

> "By (the Token of) time (through the age)
> verily Man is in loss, except such as have
> Faith and do righteous deeds." (103:1-3)

> "We have indeed created man in the best of
> moulds, then do we abase him (to be) the
> lowest of the low, except such as believe
> and do righteous deeds." (95:4-6).

In many other places in the Holy Quran, faith and righteous deeds have been termed the criteria of success in this world and the hereafter.

In English worship has been defined as divine honours paid to God, specifically words addressed to Him either said or sung or acts performed in His honor. The term is derived from Anglo-Saxon weorthscipe, "worship", the recognition or acknowledgement of worth or worthiness... (Grants, 1978, 29:537) The Arabic equivalent word ibādat is derived from the word Abd meaning a slave, implies total submission. It has a wider scope of meanings than the word worship denotes.

The word *ibādat* is used in three senses:

a) worship and devotion

b) submission and obedience

c) subjection and servitude".

In Islam all three are implied. (Maududi, 1971: Vol. 1:33) *Ibādat* or worship then covers the whole life. Worship means to show submission and obedience to God with the intention of pleasing Him in all aspects of life. If somehow one shows pride either in wordly things or because of his piety then one has lost. Because God does not like pride. He sees not only the visible acts such as helping others, or saying obligatory prayers; He also sees the intention and purpose behind the apparent good deed.

As the Holy Quran says,

> "So woe to the worshippers who are
> neglectful of their prayers, those who
> (want but) to be seen (of men). (107:4-6)

And the following Hadīth,

> "The reward of deeds depends upon the
> intentions and every person will get
> the reward according to what he has
> intended" (Sahih Bukhari: Kitab ul Wahy)

After *Īmān* (faith), worship of Allah starts with the remaining four pillars (i.e Prayer, Fasting, Pilgrimage, and Poor-due) upon which Islam is built.

Salāt (Prayer)

Salāt is an Arabic word meaning prayer. Praying means worship.

> "And your Lord Says, "Call on Me, I will answer your (prayer): But those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!" (40:60)

Salāt is one of the pillars of Islam. Its establishment has been exhorted over a hundred times in the Holy Quran. The obligatory prayers are mark of distinction between believers and non-believers. One is ordered to establish prayer oneself as well as see that other members of his family do the same.

> "...And they are constant in guarding their Prayers." (6:92).

> "And who (strictly) guard their prayers." (23:9).

There are five obligatory prayers in a day when Muslims turn their faces towards Holy Kā'abā in Makkā (Mecca).

1. Before sunrise at dawn - Fajr
2. Afternoon Prayer - Zuhr
3. Mid afternoon prayer - Asr
4. Sunset prayer - Maghrib
5. Night prayer - Ishā

Their timings are given in the Holy Quran. The important segments like Qiyām (Standing) Rukū (bowing and Sūjūd (prostration) are also stated there in.

> "O Mary! Worship thy Lord devoutly prostrate
> thyself and bow down (in prayer) with those
> who bow down." (3:43)
>
> "For those who compass it round, or stand
> up, or bow or prostrate themselves (therein
> prayer)." (22:26).

The details of praying and what should be recited in it, the language to be employed are all based on the sunnah (traditions) of the Prophet Muhammad.

All prayers are obligatory for every adult male or female, healthy or sick. Under no circumstances one is to forego this duty not even under the most critical conditions like war. Only females are absolved during the menstruation period and child-birth bleeding (Nifās). Ablution or cleansing is a prerequisite to salat.

Laziness or neglect in its performance has been described as characteristic of a hypocrite and its non-observance, a sign of unbelief:

> "And (ask of the sinners: What led you into
> Hell-Fire?" They will say, "We were not of
> those who prayed." (74:41-43).

Performing of salāt shows submission and obedience and the individual's readiness to accept his weakness, helplessness, and God's omnipotence and omnipresence. Correct prayer cleanses and shines the soul and fights rust and corrosion due to vice.

> "And establish regular Prayer: for prayer
> restrains from shameful and unjust deeds;
> and remembrance of God is the greatest
> (thing in life) without doubt." (29:45).

To create a sense of togetherness; brotherhood and a concern for others, Salāt in congregation is implored. And Friday congregational prayer (performed at Zuhr time) must be performed in Mosque. Praising Allah is not limited to five obligatory prayers, the Holy Quran says that remembering Allah is one of the characteristic features of the believers.

> "...Celebrate God's praises, standing,
> sitting down, or lying down on your sides."
> (4:103).

Zakāt (Poordue, Charity or almsgiving)

In Islam according to legal interpretation Zakāt is that charity which is obligatory on every Muslim who has a specific amount of wealth (animals, produce, gold, silver or monies) in his possession for a specific period. Just like Salāt, Zakāt has been one of the earliest teachings of Islam. Although the final form (rules and regulations) of Zakāt took shape only after the conquest of Makkah (Mecca). Prior to eighth year of Hijrā, the word Zakāt has been used for charity to be given voluntarily. The institution of Zakāt or charity is not peculiar to Islam as it has been part of other revealed religions such as Judaism and Christianity.

The Holy Quran says,

> "Be steadfast in prayer and practice
> regular charity." (2:43; 2:83)

And the Holy Bible (Old Testament) has this to say,

> "...There are any among you who are poor, you must not shut your heart or hand against them". (Deuteronomy 15:8).

Submission to God and charity to fellow beings are the two important principles of revealed religions. In Islam Zakāt is levied according to the ability to pay i.e assessment of wealth, however, we find in the Old Testament that there was little distinction between the rich and the poor.

> "And those who have reached their twentieth birthday shall give this offering. The rich shall not give more and the poor shall not give less." (Exodus, 30:15-16).

and the New Testament (Luke 18:12) states that everyone was to pay one tenth of his earnings as charity.

One of the basic functions of Zakāt has been to offset the accumulation of wealth into a few hands. The monies paid in Zakāt are spent on public welfare that is why some people have translated Zakāt as poor-due. It has been an important aspect of the propagation of Islam from the very early days. In the fifth year of Hijrā when representatives of Abul Qais (a tribe) came to Medina and enquired of the teachings of Islam, and in the actions of religious deeds, the first place was given to Salāt and the second one to Zakāt (Sahīh Bukhāri. Kitāb Al Zakāt).

In the nineth year of Hijra the Holy Prophet sent Hazrat Mūādh to preach Islam in Yemen. He was asked to follow this pattern of obligatory duties.

> "First teach them Tawhīd or oneness of God; when they have learnt it, then tell them that there are five obligatory prayers in a day; when they have learnt to perform Salāt, then inform them that Allah has ordained Zakāt on their properties which will be collected from their rich and distributed to their poor". (Sahīh Bukhārī, Kitāb Al-Zakāt)

Zakāt is fixed at one fortieth or 2½% of the wealth. There are different rules for a variety of cultivated areas, animals, etc.

Under Islamic rule the Zakāt was collected by the government and then distributed among the needy. The Holy Quran has specified the use of Zakāt funds as follows:

> "Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of God; and for the way-farer; (Thus is it) ordained by God, And God is full of knowledge and wisdom. (9:60)

Next to Zakāt, Sadaqāt-ul-Fitr is also enjoined on every member of a family. It is a compulsory charity which must be paid before going to Salāt Ēid el Fitr (Ēid el Fitr prayers).

The underlying purpose is that all Muslims, rich and poor should be able to celebrate Ēid el Fitr (the happy occasion of End of the Fasting month). But if one misses to pay before the prayer, he should pay after the prayers.

Sadāqā or voluntary charity is encouraged in Islam. On the one hand rich well-to-do people are exhorted to spend cherished wealth for the care of the destitute and not expect any reward or returns from the recepients so they do not feel low by the reminders of gratitude.

"The Holy Quran characterises the believers by saying,"

> And they feed, for the love of God, the
> indigent, the orphan and the captive, -
> (Saying), "We feed you for the sake of God
> alone: no reward do we desire from you,
> nor thanks." (76:8-9)

In Islam the needy relatives are the first priority followed by others.

"Of the dinār (golden coin) you spend as a contribution in Allah's path, or to set free a slave, or as a Sadaqā given to a needy or to support your family. The one yielding the greatest reward is that which you spent on your family." (Sahīh Muslim: Kitāb Al-Zakāt). Sadaqā is not limited to the spending of wealth only. It includes all good deeds.

"Every act of goodness is Sadaqā (Sahīh Muslim: Kitāb al-Zakāt). It is further explained:

> "Sadaqā is due on every joint of a person, everyday the sun rises. Administering of justice between two men is also a Sadaqā. And assisting a man to ride upon his beast or helping him load his luggage upon it, it is a Sadaqā; and every step that you take towards prayer is a Sadaqā, and removing of harmful things from the path way is a Sadaqā." (Sahīh Muslim: Kitāb al-Zakāt)

On the other hand Muslims are prohibited to beg, poor man (Miskīn) is the one who despite his dire need does not extend his hand in front of others and guards his self respect and honour. Charity should be given to people like these.

> The Holy Prophet states, "Miskīn is not he who is dismissed with one or two dates, and with one morsel or two morsels. (Infact) miskīn is he who abstains (from begging). Read if you so desire (the verse): "They beg not of men importunately" (2:273)" (Sahīh Muslim: Kitāb Al-Zakāt)

Disapproval of begging has been shown by the following, "He who begs the riches of others to increase his own is asking only for live coals (embers), so let him ask a little or much." Begging is only permissible under certain emergency conditions and as soon as those conditions disappear, it is not lawful for a person to beg for charity.

Sawm (Fasting)

Sawm literally means 'to stop' and to keep quiet'. In the Holy Quran, the word Sabr meaning, patience, steadfastness and self-control has also been used for Sawm or fasting. Islam makes it clear that fasting was part of all divine religions so that people may become heedful.

> "O ye who believe! Fasting is prescribed
> to you as it was prescribed to those before
> you, that ye may (learn) self-restraint" (2:183)

As indicated in the Holy Quran, fasting has been in existence in almost all religions although they varied in form and period. For example, in Hinduism, which is one of the ancient religions, each sect or group has a variety of fasts. Some of them are limited only to women. Fasting is usually accompanied by prayers, there are special days throughout the years when fasts are observed. **(Mahadevan, 1956:172).**

In Judaism, the Holy Prophet Moses fasted for forty days on Mount Sina. (Exodus, 35:28) Following their Prophet, many Jews fast for forty days although the fast of fortieth day is a compulsory one. Fasting has also been employed as penitence for sins and is evident from (I Samuel, 8:6): "They also went without food all day as a sign of sorrow for their sins."

In Christianity, the Holy Prophet Jesus preached fasting and prayer to get rid of demon (Matthew, 17:21). At another place Jesus (peace be upon him) asked his disciples that when they fast they should fast cheerfully and not make sorrowful faces to show others their piety (Matthew, 7:16-18). In addition, Christians fast for forty days of Lent, Rogation days, Ember days and all Fridays except when it falls on Christmas Day (MacCulloch, 1960:76).

In pre-Islamic Arabia, the people of Quraish used to fast on (Ashūrā) tenth of Muharram. On that day they used to change the covering cloth of Holy Kā'abā. In Medina, the Jews also observed Ashūrā (tenth) of their seventh month. So the polytheists of Arabia knew fasting when Islam came it also introduced fasting. The purpose of fasting was stated as Taqwā. Taqwa is the key word in all Muslim worship and devotion whether it is prayers, charity or fasting, which means to restrain one-self from prohibited acts, and to do things which have been enjoined.

> "But if ye do good and practise self restraint,
> God is well-acquainted with all that ye do."
> (4:128).

Month of Ramadān is a holy month in Islam. In this month the Holy Quran was revealed. The Sawm or fasting for the whole month of Ramadān were enjoined on every adult male and female. (Children are encouraged to fast). Only those who are sick or travelling were allowed to observe them at an other time. Pregnant and nursing women were exempted. Those who are not strong enough to fast either because of old age or some other reason are to feed a destitute for each fast. Despite this relaxation from fasting, the Holy Quran encourages believers to observe fast as it is better for them.

> "But he that will give more, of his own
> free will, - it is better for him. And
> it is better for you that ye fast, if
> ye only knew." (2:184)

Fasting begins with the first day of Ramadān and continues for the whole lunar month until the new moon for the following month is sighted. Each fast starts at dawn, a little before sunrise, and closes at sunset. One is not permitted to eat, drink or carry on conjugal relations with one's wife. One must restrain all bad acts especially during the fast. The Holy Prophet explained it thus,:

> "God has no need for him to go without food
> and drink who cannot shun evil and falsehood
> even during a fast" (Sahīh Bukhārī: Kitāb al-Sawm).

The purpose of fasting is to purify oneself, to keep mind and heart clean of evil ideas and as fast has no outward appearance, it is between the observer and the Creator. As the Hadīth shows:

> "Fast is for Me and I will reward for it"
> (Sahīh Bukhārī: Kitāb Al-Sawm)

Apart from the fasting of Ramadān, there are other occasions on which fasts are enjoined. For example if one breaks an oath, as an expiation, he should fast for three days (5:92). And during the Hajj (Pilgrimage to Holy Kā'abā) if one is unable to sacrifice a lamb or goat, one has to fast for ten days in its place. Believers may also observe voluntary fasts, in addition to the obligatory ones, to please their Lord and cleanse their souls.

Hajj (Pilgrimage)

Hajj literally means repairing to a thing for the sake of a visit (Ali, 1946:507) and in Islam it means to visit the Holy Kā'abā (House of Allah) in the Holy City of Makkah for the sake of devotion, worship, and sacrifice in accordance with the dictates of the Holy Quran and traditions of the Holy Prophet Muhammad. "And proclaim the Pilgrimage among men; they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways." (22:27) Hajj (pilgrimage) is an obligatory duty. There are five conditions which must be met to perform Hajj

(a) to be a Muslim
(b) to be a free man
(c) to be intelligent and able
(d) to be major
(e) to make Hajj in time. (Ghazzāli, Ihyā. Vol. 1:238).

Hajj was performed in the Holy City of Makkah before the advent of Prophet Muhammad. Although the pilgrimage which the idolaters then performed was different from the Islamic Hajj. The Kā'abā was also regarded sacred by Christian Arabs who used to take oath of Holy Kā'abā and had pictures of Abraham, Mary and Jesus in it. (Nadwi, 1975, 5:251).

In addition to the pilgrimage to the Holy city of Makkah (which is made in the last month of Islamic calendar, (Dhul-Hijjāh), every year Muslims are exhorted to visit the House of God whenever they can afford to do so. It is called Umrā (Lesser Hajj). Umrā in the month of Ramadān (month of fasting) is considered equal to a Hajj in terms of reward. Although Umrā is not a substitute for Hajj. The importance of Hajj as a religious act can be understood from the following Hadīth.

> "A person whom God has given enough wealth to perform the Hajj, if he fails to do so, then it does not matter whether he dies as a Jew or a Christian." (Mishkāt ul Masābīh: Kitāb al Manāsik.)

Importance of Hajj

Hajj is the fourth most important act of worship obligatory on every Muslim once in a lifetime. It demands love as well as sacrifice. As there is no material reward in performing Hajj, many people would simply shun it if they had no commitment to their religion. At the time of Hajj one renews one's faith in Allah, carries out many acts which are in memory of Prophet Ibrāhīm (Abraham), his wife Hājirā (Hagar) and his son Ismāīl (Ishmael). They are simply carried out because Allah liked the acts of His friend Ibrāhīm and wants every believer to carry them out.

> "...throwing of stones at Minā, running between Safā and Merwā and other institution do not come within understanding or seem good. But by these acts, full servitude is expressed. ... The Prophet said regarding Hajj: I consider Hajj thus a veritable truth, servitude in reality and slavery of the highest order. ... (Ghazzāli, Ihyā. Vol. 1:253).

Hajj is that worship in Islam which has continued to provide Muslims from all parts of the world to gather together in one place and to worship their Lord, to reshape their personal and social life, to solve political problems, to eradicate inequality and racism. Concerning the social aspect of Hajj, Hitti (1964:136) has this to say:

> "Down through the ages this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It rendered almost every capable Moslem perforce a traveller for once in his lifetime. The socializing influence of such a gathering of the brotherhood or believers from the

> far quarters of the earth is hard to overestimate. It afforded opportunity for negroes, Berbers, Chinese, Persians, Syrians, Turks - rich and poor, high and low - to fraternize and meet together on the common ground of faith."

Conclusion

The philosophy underlying all worship and other acts in Islam is a simple one: to heed God, to develop a spirit of Taqwā. In Hajj, one shows respect and regard to Allah's things, and is a sign of submission. The outward signs, symbols and movements are not the real pilgrimage. The real Hajj is the spirit behind these outward physical forms. It is the spirit of acceptance of God and submission to His will. In the plains of Arafāt (the presence of a person in this plain until sunset determines whether he has performed the Pilgrimage) every individual begs for Allah's forgiveness, requests for his kindness and promises to make up for all those sins, irregularities which he has committed and promises to remain obedient for the rest of his life. The prayer of the Prophet Ibrāhīm points to the same.

> "Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, The Merciful (2:128, Pickthall).

A person who performs pilgrimage purely for the pleasure of his Creator, he cleanses himself from all the blemishes of sins, and is as pure as the new born babe (Sahīh Bukhārī: Kitāb al Hajj).

Islamic Concept of Universe

The whole universe around us is not the result of some accident, it is an organized and well planned system of government. Allah the Creator, the Cherisher, the Ruler of all world created it and perfected it, He alone is the Ruler. In this organization, He is the sole authority. All powers working in the universe obey Him and do not deviate from His orders. In this total system is no space for any unit to become independent, self sufficient or behave irresponsibly:

> "Lo! your Lord is Allah who created the heavens and the earth in six Days, then mounted He the Throne. He coverth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and Commandment. Blessed be Allah, the Lord of the Worlds! (7:54, Pickthall).

Islamic Concept of Man

From the very early times man has had wrong concepts of his nature. When he transgresses, he considers himself to be all in all, does not regard anyone above himself or even equal. He deems himself unanswerable and usurps the rights of his fellow beings.

He acts like god, make rules for others while he himself is above them. Nevertheless, when he feels low then he becomes lowliest of the low; every creation, wind, fire, electricity, sun, moon, whatever has a seemingly little influence over life and livelihood becomes worthy of worship. Even men like himself who have some extraordinary capacity or power become his gods.

Islam refutes both of the above concepts: man as the master of man as subservient to the universe, and presents the true picture of him.

> "O man! What hath made thee careless concerning thy Lord, the Bountiful, Who created Thee, then fashioned, then proportioned thee? Into whatsoever form He will, He casteth thee." (82:6-8, Pickthall).

This verse and others like this remind man of his insignificant and completely dependent nature of his birth, infancy and existence. Then tells him of his right place in this universe and the purpose of his creation.

> "I created the jinn and humankind only that they might worship Me." (51:56, Pickthall).

Place of man in the Universe

In this verse, man is told that all the creatures of this earth and in the universe have been created to serve Him. These trees, oceans, mountains, animals, day and night whatever you see are your servants and in reality are beneficient to you. You have greatness over all these, you are their master, and still you bow before these animate and inanimate objects, ask their help, fear them, worship them. In this way man dishonours himself in front of those creations which were created to serve him.

Islam presents man as Vicegerent of God on earth,

> "Just recall the time when your Lord said to the angels, "I am going to appoint a Vicegerent on Earth." "They humbly enquired", "Art thou going to make such a one as will cause disorder and shed blood on the earth? We are already engaged in hymning Thy praise (and carrying out Thy orders) and hallowing Thy name." Allah replied "I know what you know not." After this He taught Adam the names of all things. Then He set these before the angels and asked, "Tell me the names of all these things, if you are right (in thinking that the appointment of a vicegerent will cause disorder"). They replied, Glory be to Thee! Thou alone art free from defect. We possess only that much knowledge which Thou hast given us. Indeed Thou alone art All-knowing and All-wise" Then Allah said to Adam "Tell them the names of these things" "When Adam told them the names of all those things, Allah declared "Did I not tell you that I know those truths about the Earth and the Heavens which are hidden from you. I know what you disclose and what you hide." Then We commanded the angels, "Bow yourselves to Adam. All bowed but Iblīs refused to do so; he waxed proud and joined the defiers."

> Then we said, "O Adam, you and your wife, both in the Garden and eat to your hearts' content from it where from you will but do not go near this tree; otherwise you shall become transgressors". After a time Satan tempted them with that tree (to disobey our Command) and brought them out of the state they were in and We decreed, "Now, go down all of you from here; you are enemies of one another. Henceforth you shall dwell on earth for a specific period. "At that time Adam learnt appropriate words from His Lord and repented, and his Lord accepted his repentance, for He is very relenting and very Merciful" (2:30-34, Maududi).

This subject has been dealt with at various places in the Holy Quran. The gist of the matter is that Allah created man from clay, gave him more knowledge than the angels, granted his knowledge a higher recognition than the praise and worship of the angels; ordered the angels to bow down infront of man. The angels prostrated before man, in this manner the heavenly beings accepted his greatness. But Iblīs (Satan) refused to prostrate before man, so the evil forces did not accept man as a superior creation. In reality, creation of man from clay gave him a very low status. But when Allah gave man His order (Soul), and granted him knowledge he became worthy of respect, and vicegerence on earth. Angels accepted his positions except Iblis (Satan) who on account of disobedience and defiance, Iblīs was punished. To seek revenge, Iblīs sought Allah's permission to mislead mankind from the right path, he was granted that permission. And from thereon Satan became enemy of man and man the adversary of Satan. Allah has ordained man to obey His Messengers, and His guidance, whosoever follows it will be rewarded, and whosoever follows Iblīs (Satan) will be punished.

As a result of man's position as vicegerent of God on earth he is shouldered with the following responsibilities (Ahmad, 1981:133-137).

1. As a servant of God, all creations are to serve Him. If he bows before any one of them, it is an insult to his position and degradation of authority bestowed.

   > "And hath made of service unto you
   > whatsoever is in the heavens and
   > whatsoever in the earth; it is all
   > from Him. Lo! herein verily are
   > portents for people who reflect."
   > (45:13, Pickthall).

2. He must obey the dictates of God. In doing so he can make use of all His creation, Not as a master but as a vicegerent, as a representative. All this creation is under man's trust. He has the full authority to make use of them but not to abuse this trust. It would include his own life and person. He must obey and follow the guidance brought by messengers of God. All his deeds must reflect this guidance.

3. Every individual is a vicegerent and representative of God on earth. It is not a joint or group responsibility. It would mean that each person is answerable for his or her actions. He will receive reward or punishment for his deeds in the hereafter. Islam extends only those responsibilities which every person can carry out and has been given the ability to do so.

   > "Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. (2:286, Pickthall)

4. As God's representative he should attempt to portray a behaviour which is the characteristics of the Master. In other words, man should try to imbibe the qualities of his Creator. He should look after his subordinates with kindness and benevolence, justice, among others.

5. Man is responsible for all his actions done in this earthly life. No one will answer for him, no one shall carry his burden or be punished for his deeds, and no one will intercede on his behalf. He alone will receive reward or punishment, "And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught of it will be lifted even though he (unto whom he crieth) be of kin." (35:18, Pickthall). At another place the same message has been given in these words:
   "Saying: If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner)." (17:7, Pickthall)

Man's position in this universe as God's vicegerent and representative leads us to his aim in this life. The one and the main aim of his life in Islam is to seek God's favour and pleasure. This is done by adhering to His guidance brought by the prophets covering all aspects of life. The teachings of Holy Quran emphasize this in many places.

> "Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He hath no partner. This I am commanded, and I am the first of those who surrender (unto Him)" (6:163-164); Pickthall)

Anyone who worships Allah not to please Him, but for another purpose, either to make a show of his piety or to win favours from others, infact displeases his Creator.

> "And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss." (22:11; Pickthall)

Allah accepts only those acts which are carried out to please Him and Him alone. This is the ultimate goal of a Muslim's life that is whatever he does, he does it in the way of Allah. The Holy Quran says,

> "Who is better in religion that he who surrendereth his purpose to Allah while doing good (to men)." (4:125; Pickthall)

and it further commands the believers to enter the fold of Islam fully leaving no segment of their life out of it.

"O Believers, enter completely into Islam
and do not follow the footsteps of Satan
for he is your avowed enemy." (2:208; Maududi)

THE ISLAMIC CONCEPT OF VIRTUE OR RELIGIOUS COMMITMENT

In Islam every good deed is Ibādat, an act of worship and devotion. Therefore all the good acts whether they concern physical person, wealth, heart or soul are acts of worship. The Holy Quran again and again has pointed towards worships whcih deal internally with heart; (Heart not as a mass of flesh and blood but something immaterial, and invisible). Heart in the meaning of soul is the principal thing in a man. It catches knowledge of God and spiritual world. It is punished and rewarded (Al-Ghazzāli, Ihyā Ulūm-ud Dīn, 3:2).

One of the Ibādat of Heart or soul is Taqwā. The Arabic word Taqwā is derived from the root word Waqā meaning to preserve, to guard, and to shield. Taqwā means piety, devoutness, and godliness. Taqwā may be stated as that condition of the soul (heart) resulting from faith in Absolute God that enhances distinction between good and evil as well as nourishes love for good and hatred for evil. Showing regard and respect for the signs of Allah, and showing respect for the Prophet in terms of observance of the Message of Allah has been called signs of taqwā.

> "This is the fact of the matter: (so understand it well). And whoso observe the sanctity of what have been ordained as Symbols of Allah do so because of the piety of the hearts. (22:32; Maududi)."

> "Lo! they who subdue their voices in the presence of the Messenger of Allah, those are they whose hearts Allah hath proven unto righteousness. Theirs will be forgiveness and immense reward" (49:3; Pickthall).

Man has been given at birth the ability to discern between good and bad.

> 'And inspired it (with conscience of) what is wrong for it and (what is) right for it' (91,8; Pickthall).

It is left for him to choose between these two alternatives, right and wrong, as nature is quite conducive to the cultivation of virtue as well as vice. He can either cultivate good by doing those acts which are approved and liked or can go astray by carrying out evil deeds. According to Imām Ghazzāli (Sherif, 1975, P. 33).

> 'To acquire virtue, man must practice good deeds so that they become habit for him.'

In cultivating a good or bad character, Ghazzali considers habit (ādāh) an important factor.

If the place of Taqwā is in the heart, then how can we know its existence or lack of it externally. To that effect the Holy Quran presents a comprehensive view of piety, or religious commitment.

> "Virtue does not mean that you turn your faces towards the East, or West, but virtue means to believe in God (Alone), The Last

> Day, the angels, the Book and the Prophets; and to give one's wealth away, no matter how one loves it, to near relatives, orphans, the needy, the wayfarer and beggars, and towards freeing captives, and to keep up prayer and the welfare due; and those who keep their word whenever they promise anything, and are patient under suffering and hardship and in time of violence. Those are the ones who are loyal, and those are the heedful." (2:177; Irving).

It appears from the above verse that virtue or piety is not something abstract but a superb combination of faith and action which covers a wider range of the rights of the Creator and the rights of fellow beings. Piety appears to be not the enactment of a few rituals but living the whole life serving Allah and his creatures while upholding eternal values like obedience, truth, love, kindness, generosity, self-control and fortitude.

Chapter 3

Notes

1 A Rasūl is a prophet who receives revelations from Almighty Allah for onward transmission to his people and is the bearer of a Holy Book like Taurāt (Torah) or Injeel (Bible).

2 In Islam the position of a Rasūl is higher than that of a Nabī. Every Rasūl is a Nabī, but every Nabī is not a rasūl.

CHAPTER 4

REVIEW OF LITERATURE

NATURE AND FUNCTION OF VALUES

The concept of 'Value' was developed in the field of economics where the conscious choice of value was the begining of theory of value. Later the notion of value was transmitted to religion, ethics, psychology and education (Mannheim, 1976 : 73).

In social psychology, the term 'Values' may refer to interests pleasures, likes, preferences, duties, morals, and attractions. (Pepper, 1958:7).Values are, therefore, found in a wide variety of human behaviour and they emanate out of preference of goals and motives. To understand social behaviour we ought to understand the purpose, the setting, the rules, and energy put in. The theory of action conceives of the behavior of living organism as oriented to the attainment of ends in situation, by means of normatively regulated expenditure of energy. (Parsons and Shils, 1951:3). The first component 'ends' or 'values' provide the broadest guide to purposive social behaviour (Smelser, 1971:24).

Values are so general that they do not specify kinds of norms, organization or facilities to achieve these end states. They can be highly explicit or implicit, when explicit, they remain open to redefinition in the light of new evaluative behaviour or action. Nevertheless, when implicit, they remain a selective system or 'natural norm.' As Williams noted:

> "When most explicit and fully conceptualized, values become criteria for judgement, preference, and choice. When implicit and unreflective, values, nevertheless, perform as if they constituted grounds for decisions in behavior". (Williams, 1978:283).

Williams (1968) makes a distinction between the explicit and implicit aspects of values. It is only when they are implicit that he equates them with natural 'norm' whereas to Nisbet (1970) there is no difference between 'value' and 'norm' as both are inseparable from human behaviour and refer to the same thing.

> "The question of how norms differ from Values may be raised. They do not differ at all. It is a matter of different words which refer to the same aspect of social behavior" (P. 232).

Human behaviour is directed by the "Conceptions of the desirable" (Kluckhon, 1951:395) or "criteria or stands of preference" (Williams 1979:16). To Allport this "Conception of the desirable is a belief upon which a man acts by preference" (1961:454).

The whole range of human behaviour is engulfed by religious, ethical, economical and political values, among others. Their basis of existence is information which may be sound or unsound, and once internalized or entrenched in the value system of an individual they point to the direction of behaviour. Out of a range of possibilities, selection of behaviour is made on the basis of likes and dislikes, pleasures or pain. This direction of behaviour as pointed by values is also taken up by Rokeach (1973). "A value is an enduring belief that a specific mode of conduct or end - state of existence is personally or socially preferable to an opposite or converse mode of conduct or end - state of existence (Rokeach, 1973:5).

Some researchers (Rokeach, 1979; Williams, 1968), have pointed out that individual behavioural differences may not be so much due to absence or presence of some values, but as to their priorities or hierarchies in the value system and to the patterns of interrelations among values.

Individuals and societies hold some objects or values so dear that they are taken for granted and considered to be unchallengeable. They are so much an integral part of a person's behaviour system that they become "the unconscious assumptions of the members of any society" (Homans, 1950:12). These 'unconscious assumptions' form the bedrock of character because they act as 'standards' which individuals take into consideration when accepting or rejecting ideas, things, behaviour or making value judgements (Allport, 1961:154).

> "The most important thing, therefore, that we can know about a man is what he takes for granted, and the most elemental and important facts about a society are those that are seldom debated and generally regarded as settled, (Wirth, 1976:xxiv).

NATURE OF RELIGION

According to Parsons (1949) a religion contains an integrated set of beliefs concerning "sacred" or "supernatural" aspects which are 'set apart' from the rest of life e.g. secular or utilitarian sacred symbols, objects or acts; activities which are considered important or obligatory; and membership in a group having 'we' feeling; and that man's relation to supernatural or 'sacred' is connected with his moral values.

Religion is a set of values, practices and institutions which can be considered as a response to those aspects of life which cannot be rationally explained or controlled but are considered highly significant as an evidence of the existence of 'supernatural'. The 'supernatural' order has a bearing on man's philosophy of life, his place in the universe and the values that guide an individual in his relations with fellow being. (Parsons, 1958:119)

Religion in Christian tradition has divided the human life into two compartments, religious, and the secular which are based on the teachings of Gospel:

"Give unto God what is God's and unto Caesar what is Caesar's." Durkheim (1965) defines religion as related to sacred ideas, things, the rest of the life and its dealings are 'profane' or 'secular'. He further points out that most societies and religious systems have set apart time for religious matters.

Durkheim insists that these two components of life cannot coexist in the same unit of time. It is necessary to assign specific days or periods to the first, from which all worldly occupations are excluded. "...There is no religion, and consequently no society which has not known and practised this division of time in two distinct parts" (1965:347).

As a religion Islam does not distinguish between sacred and profane because all aspects of life in Islam have to be lived according to the 'Guidance' so the whole life is sacred. On this matter of how to live one's life, Holy Quran commands its followers thus:

"Say, truly, my prayer and my service of sacrifice, my life and my death are all for Allah (God). The Cherisher of the Worlds: No partner hath 'He"(6:162 - 163).

and "who can be better in religion than one who submits his whole self to God, does good ..." (4:125)

Islam is not the only religion which demands unity of life from its followers. Christianity initially was a faith and way of life, it was only with the passing of time that its nature was modified. "Christianity, as it lost its first enthusiasm became transformed into a metaphysical system. Orthodoxy of belief became of supreme importance and in the minds of many people today, Christianity is regarded as a system of doctrines to be asserted to rather than as life to be lived." (Selbie, 1924:57)

A group of Christians commonly known as the 'Shakers' believe that the whole life is sacred. Another religious group called 'Bruderhof' "has also attempted to make all hallowed and has de-emphasized sacraments and rituals. All one's life is to be lived in the spirit of worship and the community works to sustain this attitude." (Roberts, 1984:23)

As religious experience is an inward and subjective thing, it means different things to different people. Hence Religion is a difficult word to define. To the average person religion is a 'Virtue' word, just like atheism or communism is a 'smear' word. Few people would like to declare that they don't believe in God or have no religion where in reality they may not have one or care little for it.

Concepts of religion as applied to psychology may be grouped in three categories (Clark, 1963:18-21). The first group considers religion to be individualistic and personal affairs. It emphasizes religious experience. Allport (1960:56) James (1960) Leuba (1912:17, 52) Tylor (1871) and Whitehead (1926:16) come in this category. James (1960) who may be considered representative of this group, defines religion as "*the feelings, acts, and experience of individual men in their solitude. So far as they apprehend themselves to stand in relation to whatever they may consider the divine*." (italics in original) (1960:50). The second group presents a sociological perspective. Durkheim (1976:47), Parsons (1958) Pratt, (1940:2) Davis (1950:519) and Fromm (1950:21) belong to this group. According to them, religion, is the outcome of human interaction. This school of thought is well-represented by Durkheim, "*a religion is a unified systems of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden-- beliefs and practices which unite into one single moral community called* a Church, all those who adhere to them (1976:47) (italics in original).

The third group presents a holistic approach which blends personal and social aspects. "Religion is the response of the whole to that which is external to and higher than himself, and in this response, feelings, thought, and will are all alike concerned." (Selbie, 1924:60). This comprehensive view according to another writer, Yinger (1970) has three important characteristics:

(a) individual interest and awareness of 'permanent' problems of life; (subjective aspect)

(b) shared beliefs and rites; (Sociological aspects)

(c) and existence of group to ensure (Structural aspects) Community. (Yinger, 1970:34).

The above perspective has been presented by Glock and Stark (1965:4) in this way,

> *Religion or what societies hold to be sacred comprises an institutionalized system of symbols, beliefs, values and practices* - *focused on the questions of ultimate meaning.* (italics in original)

'Ultimate meaning' here refers to nature, meaning and purpose of reality or philosophy behind the way of life of each individual and every homogeneous group at any given point in time. (Kluckhohn, 1962:409).

Almost every religion claims a way of life which includes sanctions and a code of ethics. It tells followers what is expected of them and how they can hope to achieve it. Some religions are rather more specific about do's and don'ts whereas others simply present abstract rules like "Seek the Kingdom of God" left to be defined by the followers.

'Values' or 'norms' attached to a religion may be called religious values. They would therefore include faith in God or divine, other sacred objects and ideas, rites, and practices including a philosophy of life. According to an author the religious values are 'ultimate' values for those who believe in them, and by definition, these values are "not subject to compromise or resolution." (Williams 1956:647)

RELIGIOUS COMMITMENT: DEFINITION AND MEASURES

'Religious' and Religiosity have been defined (1) as relating to or manifesting faithful devotion to an acknowledged ultimate reality or diety (2) of, relating to, devoted to religious beliefs or observances (3) Scrupulously and conscientiously faithful. (Websters, 1980: 969). The above three definitions cover the aspect of conscientious devotion to divine or ultimate, beliefs and practices. Devotion or commitment can therefore be seen 'as an act of binding oneself to a cause or course of action' (Kiesler and Sakumara, 1966:349). Sociologically, commitment to religion would mean: conciliation of oneself with the ultimate reality through commonly shared beliefs and practices and a devoted membership of the group. "A person is committed to a group or a relationship when he himself has fully invested in it, so that the maintenance of his own internal being requires behavior that supports the social order. A committed person has ... a feeling that the group is an extention of himself and he is an extension of the group." (Kanter, 1972:66).

Almost everyone is born into a system of beliefs and practices, may it be a pagan, Hindu, Christian, or Muslim. And each individual internalizes religion and values at a different level; he differs from others in both the direction and the intensity of religious faith. Differences exist between believers and non-believers, they also exist between believers as to the level of commitment, (Brown, 1962:259). These differences exist in individual and social behaviour. Those who have tried to measure these differences in religiosity or religious commitment have found it difficult simply because the appropriate instruments or scales did not exist.

> "The researcher or educator interested in religious education finds recourse to Buro's encyclopaedic list of mental measures a disappointment ... the disdain religious education has had for the field of measurement is abundantly evident in this limited listing ..."(Peatling, 1968:455).

The absence of appropriate instruments to measure religious commitment has not deterred scholars from measuring religious beliefs and behaviour. The simplistic methods employed however, perhaps, due to inadequate conceptualization of religious commitment, have rendered the findings of many studies suspect.

Measures of Religiosity

In the past, church membership, church attendance, and faith in God have been employed as indices of religiosity. Membership in a church tells us very little of a person's actions or his faith, also the criteria as to who is a member have been shifting over a period of time. Although church membership has been widely used, it is a rather unsatisfactory measure of religious commitment. (Argyle and Beit-Hallahmi, 1975:2).

"Most of the work done assessing the importance of religious effects whether using adult or adolescent population has tended to use ritualistic practices -- usually church attendance or membership -- as the measure of religiousness." (Bealer & Willets, 1967:440-441) Although this is a convenient indext, easy to measure and readily available, it is probably among the least satisfactory indicators." In addition to church membership and attendance Argyle and Beit-Hallahmi (1975) have suggested that the use of private prayer, as an index of genuine religiosity, is more reliable, as non-religious motives are less likely to interfere. However, as a measure this is difficult to cross-check and is open to exaggeration (1975:3).

Belief in God: Argyle and Beit-Hallahmi have reported a number of British surveys which used belief in God as a measure. About 80% of the population believed in God. Half of those believed in God as an overseeing person, the other half believed in him as a spirit or vital force (1975:13) . In the United States a study of University students showed that 86% believed in God, but when asked to choose one statement out of five, nearest to their conception of God, 46% chose the statements that were 'agnostic or otherwise non orthodox' (Demerath and Hammond, 1969:123). A Gallup Poll study of adolescents showed that less than 5% doubt or disbelieve in God's existence; and less than 2% reject Bible as 'just a fable'. Purdue Polls indicated that 80% of the adolescents believed that "God knows our every thought and movement" but only 60% fully agreed that "God controls everything that happens everywhere" (Bealer and Willets, 1967:438:440).

The above comments indicate that no single aspect of religion can stand as the sole criterion for religious commitment.

It has also been pointed out that direct questions on religion tend to elicit positive response. Vernon (1961) compared direct and indirect questions for assessing religious commitment and found that direct questions tended to yield higher positive responses than indirect questions. He opined this discrepancy is due to the fact that American society considers religion to be 'necessary', 'good', and desirable (pp163-65). In his study 28% (N=178) failed to identify themselves with religion. However, on a check list, three quarters of them chose religion as of great or moderate importance. The findings show that people do not like to show that they are anti-religion or care little for it, because it would be important to show positive attitude to maintain one's standing in society as it might be one requisite of being a good American. To show that one is anti-religion would mean to indicate, "I am for sin, degradation, and the decline of our society." It shows that to be for religion does not necessarily mean being religious. (Vernon, 1961:163-165).

RELIGIOUS COMMITMENT: THEORETICAL FRAMEWORK

As stated earlier, a great diversity exists in religions and even within a single religion; variations are found in experience, thoughts and action. Studying an individual and his religion is a difficult task as studies of this nature are limited. For example, many studies (Butlena, 1949; Lazerwitz, 1961; Goode, 1966) have considered religious identification, church membership or church attendance singly as signs of religiousness. Glock and Stark (1965:21) claim that with a few exceptions there is no single piece of research which has covered all five dimensions. Most research on individual and his religion has followed a unilateral track rather than a multidimensional direction. The efforts to determine what makes a person religious or distinguish him from non religious one have been rather few, and on careful examination have been found to be wanting.

"All things considered, the task of constructing a conceptual framework for the systematic study of differential commitment to religion still lies ahead of us." (Glock, 1962:598).

There have been attempts to distinguish people religiously and discover what leads people to be religious or not. However, such efforts have been surprisingly few, and, on careful examination incomplete.

It has been observed that individuals and groups are highly religious in one respect and very low in another way which strongly indicates religion as a multi-dimensional phenomenon. Commenting on the developments during sixties and seventies, Wilson (1978) wrote "The gradual recognition of this fact and concerted efforts to identify and measure these dimensions represent one of the most significant advances in the recent sociology of religion." (P.442). ('This fact' refers to the multidimensional nature of religiosity).

In a paper entitled "What Religious Revival?" Lipset (1959) raised the question of measuring the religion. Glock (1959) raised the same question but went further ahead to suggest four dimensions of religiosity which he called "the experiential, the ritualistic, the ideological and the consequential" they deal with religious feelings, religious practices, religious beliefs and "works" (meaning the effect of the religion as a whole on secular aspects of life). These two studies changed the whole stream of thought in measuring religion. Referring to Lipset (1959) and Glock (1959) Hadden and Heenan remarked, "Both of these papers did much to shatter simpler notions of religion as a dichotomous or trichotomous concept (religious vs non-religious, or Protestant, Catholic and Jew, etc)" (1970:155-156). In 1965 Glock added intellectual dimension (knowledge) to his previous framework, and he credited the idea to Fukuyama (1961). Fukuyama's study was based on Glock's (1959) work in which he reformulated and elaborated the conceptual framework excluding the consequential dimension. To him "Religion is a phenomenon which can be described in terms of at least four major dimensions: the cognitive, the cultic, the creedal, and the devotional; these dimensions represent distinctive styles of religious orientation and provide meaningful categories for the sociological study of religions" (1961:155) (italics in original). Religious beliefs, religious 'works', religious practices and feelings were discussed by Starbuck (1899), James (1902) and Leuba (1912; 1921). The credit goes to Glock who conceived the practical fields as abstract dimensions and formulated the conceptual design of religious commitment. Glock saw the dimensions "as closely intertwined but analytically independent and mutually irreducible." (Mueller, 1980:1)

Glock's work on religiosity or religious commitment has been hailed as a major intellectual development in the past twenty-five years in the sociology of religion. (Cardwell, 1980:2)

Dittes (1969) in his contribution to "The Handbook of Social Psychology" commented on Glock's framework of religious commitment as "Perhaps the most elaborately developed argument for multidimensionality" of religiosity ... "His analysis illustrates well the range of problems and likely variables and is rich and clear enough to warrant outlining in some detail ... (1969:607).

Here it should be pointed out that the study of religion is not the sole constituency of any single academic subject and that the multidimensional theory of religious commitment is an outcome of multidisciplinary efforts. "...Glock's theory of multidimensional religiosity represents the culmination of the thoughts and contributions of many sociologists and psychologists". (Cardwell, 1980:4)

Glock and Stark (1965:20) suggested the following five dimensions "the experiential, the ritualistic, the ideological, the intellectual and the consequential." In a later study these more abstract terms were dropped for the sake of clarity. They are belief (the ideological) practice (the ritualistic) knowledge, (the intellectual), experience (the experiential) and consequences (the consequential). (Stark and Glock, 1968:14)

Religious beliefs

The religious beliefs dimension holds that a believer will maintain a certain theological outlook that will acknowledge the fundamental principles of the religion such as faith in God, faith in the hereafter, heaven and hell, etc.

Religious practice

This dimension includes those acts which are required of every believer. They may be of personal or social nature, and fall into two important categories, Rituals, and Devotion. 'Ritual refers to the set of rites, formal religious acts and sacred practices (Stark and Glock, 1968:14) which all believers are expected to perform. In Christianity some of the rituals are taking communion, attendance of Sunday Mass, Baptism and performance of Easter duties. Devotion is related to, although different from ritual, it covers those acts which are not required but when performed indicate a high degree of commital to the tenets of the religion. Acts like Bible reading, private prayers fall under devotion.

Religious experience

Religious experience gives recognition to the idea that at one time or another in his life a religious person will acquire a direct knowledge of ultimate reality or supreme being or experience religious emotion. These religious emotions may vary in type or in intensity "from terror to exaltation, from humility to joyfulness, from peace of soul to a sense of passionate union with the universe or the divine" (Glock and Stark, 1965:20). However, even within Christianity opinions vary as to the value or importance of religious experience. Glock and Stark consider it as a sign of individual religiosity.

The Knowledge dimension

The knowledge dimension, expects that a religious persons will possess at least a minimum information about the tenets of religion. Beliefs and Knowledge are related as knowledge of a belief is a necessary precondition of belief. Nevertheless belief may not follow from knowledge. A man may hold a belief without really understanding it as belief can exist in almost total ignorance.

Consequences dimension

The consequences dimension differ from the other four (i.e. beliefs, practices, knowledge, and experience). It represents the effects of the beliefs, practice, knowledge and experience on the secular aspects of life of a person. It covers the expectations of the religion as to how a person ought to behave or the attitudes he should hold. In terms of Christianity, this dimension deals with man's relation with other men rather than man's relationship with God. It is not possible to study the consequential dimension apart from the other dimensions. Attitudes and behaviour in secular aspects of life can only be used as a measure of religious commitment where they emanate from religious conviction. By definition, an act can be a religious consequence if it flows from religiosity. (Stark and Glock, 1968:14-16).

MULTIDIMENSIONAL THEORY OF RELIGIOUS COMMITMENT: EMPIRICAL EVIDENCE

A theoretical framework such as Glock and Stark's must be subjected to rigors of testing before its utility can be determined. The authors anticipated questioning of its validity in response to the question if all the five dimensions are really necessary, they noted that a division of religiosity into five dimensions was based on analytical grounds. It was a purely theoretical and logical construct and they were aware that varieties of religious involvement may not neatly fit into these five compartments "The fact is that religious commitment could occur in these distinct modes, it may not. It is quite possible in reality any pair or even all are so highly correlated with one another that they may not be empirically distinct. That is religiousness of one kind may always occur in connection with another kind and never occur without it." (Stark and Glock, 1968:174)

In a study of Congregationalists Fukuyama (1961) found that a negative correlation existed between certain dimensions. Referring to his findings, he noted, "Their importance ... lies not so much in what they have to say descriptively about the sample as in underscoring the desirability of conceiving of religion in a multi-rather than unidimensional way" (p. 161).

In a cross-cultural study of American and German Christian students, De Jong et.al. (1974) found that religiosity covers belief, religious practice, religious experience, and consequences (individual morality), and that this structure of generic religiosity "is quite similar to that hypothesized by Glock and followed by other researchers." (p.882). Their findings concurred with Fukuyama (1961) as they found little correlation between Social Consequences and knowledge, belief and experience dimensions. "Most striking is the nearly total lack of correlation between the social consequences dimension and the belief, practice, or experience dimension" (p.883).

Davidson (1975) in a comparative study of Methodists and Baptists researched the relationship among the religious components. He had two components in each of the five dimensions proposed by Glock. He concluded "The belief and knowledge dimensions seem to encompass phenomena which are analytically separable and empirically negatively related.(p.89)

Religious practice and experience were positively correlated. However the consequential dimension was empirically unrelated to other dimension, Davidson concluded, "These findings generally support the view that Glock's five dimensions must be viewed as heuristic devices encompassing a variety of phenomena which should be conceptualized and measured before other types of analyses are pursued. The findings do not support the view that the five dimensions are empirical wholes" (1975:89-90).

King (1967) studied dimensions of individual religious belief and practice among Methodists and as a result rejected the view that religion was unidimensional, and proposed nine dimensions (p. 173).

Brown and Forgas (1980) studied the multidimensionality in a different way. Instead of providing statements on various aspects of traditional religion (which is usual method) they asked the students at an Australian University to write their own concepts of religion, religious beliefs and behaviour. Their intention was to avoid problems inherent in providing subjects with formal statements and closed response categories. The responses were analysed. The most commonly given concepts were used to determine the various implicit religious domains by using Carroll and Chang's (1970) INDSCAL programme. This multidimensional scaling procedure is well suited to studies of implicit conceptions to find structure. INDSCAL produces a dimensional representation in a Euclidean space in which the axes correspond to "meaningful psychological dimensions in a very strong sense" (1970:285). As a result of the three dimensional analysis, Brown and Forgas remarked "The dimensions identified from this procedure correspond broadly with the general orientations found in previous studies" (1980:430). Here they were referring to King (1967) King and Hunt (1975) Glock and Stark (1965). They concluded, "Religion" is obviously a meaningful and differentiated social domain. Its content is well structured by contrasts between what is institutional or orthodox and what is individual or personal, between what is tangible and intangible, and by positive and negative evaluations." (1980:30).

In an analysis of King and Hunt (1972; 1975) studies on multidimensionality of religious commitment, Hilty, et al. (1984) commented that although King and Hunt model has identified a more comprehensive typology of religious involvement, the five dimensional theory of religious commitment of Glock (1962) is 'most frequently investigated.' (Hilty, et al., 1984:253)

DIMENSIONS OF RELIGIOUS COMMITMENT

1. RELIGIOUS BELIEFS

According to Smith (1977:78) the Bible presents the concept of faith. As for belief the concept does not exist in the Bible. He contends that in religion, the use of the word belief is a new idea. "The idea that belief is religiously important turns out to be a modern ideal." (1977:v) He advances the view that because in English language there was no verbal equivalent to go with the noun 'faith' the verb was translated into 'believe' (p.41). Belief has been defined as "mental assent to or acceptance of a proposition, statement, or fact as true on the gound of authority, or evidence" (Muslehuddin, 1977:87). We have seen that belief refers to mental assent to a proposition rather than to trust or loyalty which stands for faith. Belief is important but not of the same import as faith, as Little (1978:400) points out," "... Belief, although important, is not being present as of supreme importance. It is a factor in faith - either flowing from faith, or feeding into, deepening and clarifying faith." The distinction between faith and belief is an important one because words point to their accepted meanings or 'common memory' "As Paul Tillich suggests, when we lose a word, we lose the reality to which the word points." (Little, 1978:401).

In Islam the word Īmān is rendered into English as 'faith' Īmān literally means to know, to believe, and to be convinced beyond the least shadow, shadow of doubt." (Maududi, 1980:22). The same idea has been put forward by another author, faith is a belief or beliefs held by a person to be true or desirable even in the face of strong opposition or objective evidence. (Rokeach, 1972:125)

As most writers have employed the words "religious beliefs" as compared to creed or faith, we have also used the word beliefs rather than faith.

Beliefs exist in a heirarchy and are part of belief system which has been defined as ..."a set of related ideas (learned and shared), which has some permanence, and to which individuals and/or groups exhibit some commitment" (Borhek and Curtis, 1975:5).

Belief is probably the most important single aspect of any religion, "Our oldest values and tradition are rooted in religion. They are fresh and strong as long as religion is. They decay with the decay of religious belief" (Ross and Van Den Haag, 1951:309). Faith or belief in divine or God has been of prime importance to all religions. In Britain about 80% of the population believe in the existence of God. Half of that number believe in a God as a kind of person who oversees their affairs, the other half believe that He is the power or vital spirit (Argyle and Beit-Hallahmi, 1975:13).

Thouless (1935) in a study of Scottish adults and University students centering on religious beliefs found that in response to the statement "There is a personal God," most subjects tended to respond on the extreme end of the scale showing either absolute commitment or complete negation of the diety. The same tendency of response was noted in response to "Jesus Christ was God the Son" and "There are such spiritual beings as angels." This tendency to certainty was summed up as "A belief tends to be held or to be rejected by an individual with a high degree of conviction." This axiom was restated as "when in a group of persons there are influences acting both in the direction of acceptance and rejection of a belief. The result is not to make the majority a low degree of conviction, but to make some hold the belief with a high degree of conviction while others reject it also with a high degree of conviction" (italics) (Thouless, 1935:24).

Brown (1962) employed Thouless' (1935) Scale to determine the strength of religious beliefs about God, Christ, and heavenly beings or angels. He defined the strength of religious belief operationally. that religious belief is a congnitive function with varying degrees of subjective certainty..." (P. 259).

His findings were identical to Thouless (1935). Although there was a gap of 30 years and a different culture. For his sample the mean certainty for religious statements was 2.10, for Thouless it was 2.13. Brown "noted that religious beliefs exist in a relatively isolated cognitive system "in which intensity of belief is independent of the strength of opinions about other matters." (1962:268).

Allport, Gillespie and Young (1948) in their study of Harvard, (male students, N=412) and Radcliffe (female students, N=85) discovered that 80% of the women and about 70% of the men felt that they need their religion and consider themselves as 'actually' or 'potentially' religious. The belief in God was found strongest among Catholics (98% followed by Protestants (85%) and Jews (68%). On the point of type of diety 17% veterans (N=290) 25% non-veterans (N=123) and 40% female students (N=85) believed in all powerful and wise God. Another one quarter of men, both veterans and non-veterans, and one-fifth of men have faith in the intelligent and friendly God.

Another category of people who neither believed nor disbelieved in God contained a fairly good number of respondents: 23% veteran, 17% non-veterans, and 12% women fell in this category. It is interesting to note that 98% of the men declared that religion was important to them for a philosophy of life, considered themselves religious but were unsure of their faith in God (1948:539-45).

A year later Vinacke, Eindhoven and Engle (1949) replicated Allport, Gillespie and Young study at the University of Hawaii where students from a variety of religious traditions and racial background took part in the research. Among the 292, the veterans and non-veterans formed 55% and 45% respectively. Among the 205 women only five were veterans. In comparison with Harvard, the Hawaii sample had a smaller percentage of veterans (55% VS 70% for Harvard) and a greater number of females (49% VS 18% for Harvard). The Hawaii group had a relatively higher proportion of older as well as married students. They found that the students need religion for a fully mature philosophy of life. Women were found to be more religious and veterans are less religious than non-veterans. Age did not make any difference. On the kind of Diety differences between the two institutions were slight 56%,of men (53% Harvard) believe in the first three alternatives suggested on the scale.

On the nature of Christ, the Harvard study found that 58% veterans, 51% non-veterans and 50% females believed in Christ as a great teacher or prophet whereas those who believed in Christ as incarnation of God were relatively smaller, 23% veterans, 30% non-veterans and 40% women believed in Jesus as son of God. The pattern of response at Hawaii students subscribe to the view that Christ is to be regarded "merely as a great prophet or teacher." (1949:171)

Stark and Glock (1968:59-66) in an attempt to measure orthodox beliefs included four items in their scale: the existence of a personal God, the divinity of Jesus Christ, the authenticity of the Bible, and the existence of Devil. They found that those who scored high on the scale also believed strongly in beliefs particular to their denomination. For example, Catholics who had scored high also believed in the infallibility of Pope.

In a nation wide study of religious beliefs they included only three items belief in God, belief in the Devil, and in life hereafter. In their national sample among the Catholics (N=506) only 27% scored a "high" which meant they believed all three statements to be 'true'. Among the Protestants the number was higher: 43% (N=1187). In some Protestant denominations they found that this traditional faith had eroded i.e Uniterians and Congregationalists, had 0% and 23% high scores. Although among the more conservative groups, faith in these traditional beliefs was held high: they are Southern Baptists (44%), and Lutherans (38%). In these denominations the eroding of faith seems to be far less than among Unitarians, Congregationalists or Episcopalians. (1968:62-64)

On the question that salvation was only possible through Jesus Christ, 65% of the Protestants, and 51% of the Caholics, considered it to be absolutely necessary. Among the Protestants, Baptists and Lutherans a high score of 97% was noted.

Bible as true word of God: Majority of the Catholics (62%) and a good number of Protestants (48%) did not hold the faith in Bible as the true word of God. They concluded that "a substantial number of contemporary Christians no longer hold traditional orthodox religious conceptions" (Stark and Glock, 1968:69).

In his study of first year college students (N=852) (the students had not attended a single lecture) Dudycha (1933) found that most of the students believed in following of the Ten Commandments (92%) followed by the existence of God (88%), the divinity of Jesus Christ (82%) and Virgin birth (75%). To determine the validity of responses, a smaller group (N=97) was given a second list and results of the two tests were correlated and the coefficient was .931. The "Divinity of Christ" and the "Christ died for sinners," are ranked together. "Bible as the true word of God" was completely believed by 69%, however, some denominations, such as United Presbyterians (94%) believed in it very highly.

Another group of students (N=305) who had spent four years in the college were given the test. The results showed the existence of God (83%) was followed by Ten Commandments (76%), Divinity of Jesus (73%), Virgin birth of Christ (57%). The results of freshmen and the near-graduates (test were given in the spring) of 1930) show that the college education had some effect on the strength of their religious beliefs. Dudycha pointed out that both Freshmen and Seniors tended to show strong beliefs in the more pleasant propositions such as heaven, mercy of forgiveness or angels rather than hell, reality of sin, and the devil, (Dudycha, 1933:602-603).

In a longitudinal study of 96 students, Bender (1968) found that with the passing of years people tend to turn to religion. After a period of fifteen years, he noted an "increase in religious orientation." "While group was in college the average study of values (Allport, et al., 1960) score was highest in the political value and lowest in the religious." (P. 230) Fifteen years later the retest showed that religious value had risen to the level of political value.

2. RELIGIOUS PRACTICE

To study religious practices, Glock and Stark (1965) propose three possible ways.

1. that the frequency of various rituals in the religion be established and their interrelatedness be determined.
2. a study of the variations in the nature of a particular ritual; and
3. study of the meanings of rituals for the individual believer.

Although a few indicators of religious practice exist the wide array of rituals specific to one religion or denomination within one religion has not been documented. To that effect, they noted, "No study has yet been published on patterns of religious practices either within a particular religious group or within a total population." (1965:29). Emphasis mine. In support of their first proposition they argued that this type of study of religious practice would provide a basis for deciding whether ritual be treated as a unit or considered multifaceted like religious commitment itself.

As religiosity is a multi dimentional phenomenon, the study of its various aspects can lead one to different conclusions. While relating it to the urban-rural variables Fichter (1975:420) noted,

> "Religiosity is not a unitary phenomenon, and its different facets can lead to different predictions about its association with urbanism."

We have noted earlier in this study that church membership and church attendance have been frequently used as indicators of religious commitment. (Lazerwitz, 1961:301-303; Argyle and BeitHallahmi, 1975:8-12; Lenski, 1961:41-44) Fichter (1952) in a large study of Catholics used attendance at Sunday Mass and performance of Easter duties. He also employed communion as an additional indicator. As Communion is not an obligatory duty, he opined that participation in Communion would be a more reliable index of religiosity. (1952:145)

Among Christians, participation in Church services has been employed as one of the commonest measures to gauge commitment. Although Goode (1966) warns us that if Church attendance is dependent upon secular variables then it cannot be considered as indicator of devoutness or religiosity. He says,

> "Church participation means different things to different people ... church activity cannot be seen as an indicator of religiosity if its relationship to other variables is dependent on non-religious activities." (Goode, 1966:111)

Neverthless, whatever the reasons for participation may be, one thing is clear, that religious practices and communal worship hold individuals together in a bond which binds them into tribes and nations. This function of rituals has been aptly stated, "Ceremonies are the bond that holds the multitudes together and if the bond be removed, those multitudes fall into confusion." (Ross and Van Den Haag, 1957:316)

Differences in religious practices have been observed within the various Christian denominations. Catholics lead Protestants as well as Jews in regularity of weekly church attendance. (Greeley, 1966:36)

Fichter (1952) in his large scale study of Catholics (N=8363) from urban environment found that Catholics between 10 and 19 years of age attended most regularly the weekly church services, performance of Easter duties, and receiving of monthly Communion. The only other group with highest attendance competetive with youth was the 60 and over (with the exception of receiving monthly Communion) The lowest percentage was observed for 30-39 age group. It was argued that because of the family responsibilities i.e. raising children, and commitment to occupational and professional growth, this age group showed relaxed religious behaviour. In this study Fichter included only those Catholics who were active members of the parish and did not include the dormant ones. A survey of sample families revealed that the mother of the family usually reminds children and youth of their religious responsibilities. Children below twenty years of age were kept under a careful watch than were those over twenty. Even those parents who were careless about their own religious obligations insisted that their children should be faithful to religious duties. (1952:147)

Fukuyama (1961) made a study of Congregationalists (N=4095) from twelve Congregational churches from seven cities. In addition to questionnaires, he also conducted seventy-nine interviews from a sample of these churches. He found that 50-59 age group (51%) performed best in carrying their ritual duties followed by 40-49 age group. Females consistently showed a better percentage on three out of the four religious orientations. They performed better in cultic (rituals) Creedal (beliefs) Devotional (prayers, etc.) but lost to males in cognitive dimension (religious knowledge). Less educated tended to do better on Creedal and Devotional dimensions than the better educated, however, on the other two dimensions, cognitive and cultic, they did better than the less educated and the poor parishioners. (Fukuyama, 1961:159).

In a study of the religious attitudes and practices of post-war university students (N=499); males 413, females 86) Allport, et al.(1948) found that only one fifth males (20%) and two fifth (39%) females attended church services weekly. This was their reported behaviour during the past six months. Among those who did not attend church at all, 16% were females and 27% were males. They also found that war experience had adversely affected the religious orientations of the male students. 39% veterans compared to 20% non-veterans did not attend the church at all; almost the same pattern was visible in devotion. 62% veterans and 50% non-veterans prayed either rarely or never. (Allport, et al., 1948:546-547).

Based on data collected for General Social Surveys conducted by the National Opinion Research Center, St. George and McNamara (1984) attempted to determine the relationship between religiosity and psychological well-being. Religiosity was measured by the frequency of church attendance (behaviour) and strength of religious preference (attitude). They found that religiosity is a good indicator of psychological well-being. They wrote,

> "...Religiosity is a decent predictor of global happiness, excitement in life, satisfaction with family life, friendship and health... (St. George and McNamara, 1984:356).

They concluded that church attendance surpassed religious affiliation or preference as a predictor of well being for all indicators except health. 'Church attendance does best in predicting satisfaction with community, family life and global happiness. (1984:356)

Another study based upon the data of National opinion Research Center Surveys for 1974 and 1982, studied the relationship of attitudes toward abortion and religious commitment. The same two variables of church attendance and strength of religious affiliation were used as indices of religiosity. The investigators found that support for abortion correlated negatively with religiosity, which meant that the more religious persons showed less support for abortion. (Harris and Mills, 1985:145-146).

3. RELIGIOUS KNOWLEDGE

Each religion expects its adherents to know the fundamental knowledge necessary to act religiously. Nevertheless, each religion varies in its demands made from its followers. The followers of Moses are expected to know their history, traditions and Old Testament. In Christinanity the Gospel is given a great importance, whereas history of religion is less emphasized.

Attitude towards secular knolwedge also vary between religions as well as within the same religion. "In some Christian sects an effort is quite consciously made to limit exposure to secular knowledge and only literal interpretation of the 'facts' of the faith is tolerated" (Glock and Stark, 1965:32). Islam as a religion lays great emphasis on seeking of knowledge. This variation of emphasis on knowledge poses the problem "as to what the religious person ought to know and what should be the quality of his knowledge makes it difficult to judge what kinds of knowledge ought to be considered as indicators of religious commitment." (Glock and Stark, 1965:32).

As one of the components of commitment , intellectual dimension or religious knowledge appeared late in research findings. In the multi-dimensional frameworks on religiosity, Fukuyama (1961) introduced the idea of intellectual dimension, followed by Glock (1962) Faulkner and Dejong (1966), Glock and Stark (1965), and Stark and Glock (1968). Later this idea was taken up by Lehman and Shriver (1968), Demerath and Lutterman (1969), and King and Hunt (1972) among others. On the state of research in the area of religious knowledge, Glock and Stark commented "The published literature, however, is almost wholly devoid of research on religious literacy." (1965:33)

Fukuyama (1961) in his study to measure cognitive orientation (religious knowledge) employed three items, each items was trichotomously discrete, and was classified as low, moderate or high. Items included were Belief in the hereafter, Jesus Christ as Saviour and Bible as the true word of God. 32% (N=4095) are found as having a low level of knowledge, 42% a moderate and 22% at high level. Males appeared to be more knowledgeable than the females. Those who graduated from College had the highest percentage (34%), followed by those (21%) who had some college education.

Faulkner and De Jong (1966) included four items in intellectual scale or religious knowledge dimension. Genesis or the story of Creation, Religious, Truth as the highest kind of truth, Miracles, and Bible knowledge. Bible knowledge received the highest number (71.3%; N=362) of positive responses followed by Religious Truth (50%), Miracles (44%) and the story of Creation received (23%) lowest respectively (PP 248-250).

Stark and Glock (1968) in their study, defending the choice of questions, and the level of Biblical knowledge, noted that to 'knowledgeable Christians,' these questions such as the full knowledge of Ten Commandments and oft-recited verses of Old Testament and New Testament may seem too elementary yet they found that only 9% (N=2326) among the Protestants and 39% (N=545) Roman Catholics claimed to have known them by heart. This was reported by respondents, and was not an answer to a test. A little more than half of the Protestants and three quarters of Catholics claimed to know the contents of the Ten Commandments. (pp 142-45)

They also reported the findings of a nationwide Gallup 1954 survey in which 1052 Protestants, 320 Catholics and 41 Jews participated, it was found that only 59% Protestants, 19% Catholics and 39% Jews could name the first Book the Bible. A very small proportion could name the major Prophets mentioned in the Bible. Jews were found to be better informed about Bible than the other two groups (pp160-162).

On this state of religious knowledge they commented: "The public on the whole is amazingly ignorant of what seem to be unbelievebly obvious questions. For example, 79 percent of the Protestants and 86 percent of the

Catholics could not name a single Old Testament Prophet! More than two thirds of American Christians, do not know who preached the Sermon on the Mount! More than a third did not know where Jesus was born!" (1968 : 161 - 162).

Stark and Glock also found that Protestants as a whole were more knowledgeable than Catholics. "...*every Protestant denomination surpassed the Catholics in the proportion with correct answers on every single question.*" (1968:153) (italics in original).

Bible has been claimed to be the best seller of all times but it seems to be bought rather than read. The findings of another national survey reported that 53 percent of the respondents could not name even one of the four Gospels (Rosten, 1955:245).

Schommer, et al., (1960:232-234) made a study of Catholic male (N=362) and female (N=164) university students under the age of 26. They found that male students coming from high SES or socioeconomic status (a composite index of occupation of the father, his education, and the class identification of the family) homes living in urban environment, and financially supported by parents, received high scores on religious knowledge list. They also found that the fathers' occupation in this respect (scores on religious knowledge test) is irrelevant, but his education is significantly correlated. Those subjects had who studied in a parochial school scored higher than those coming from public schools. They also discovered that students motivated for getting ahead in secular life tended to score low on religious knowledge. They wrote "...subjects who have strong motivation to 'get ahead' in the status system of secular society are more likely to fall into the lower brackets of religious knowledge." (Schommer, et al., 1960:235). Reporting about the female subjects (N=164) they noted that female students scored uniformly high on the religious knowledge test and did not show any relationship with the SES. To quote "...religious knowledge in its case seems *not* to be affected by a socio-economic background." (1960:237) italics in original). They found the females to be more interested in acquiring religious knowledge than the males.

Fukuyama (1961:157) found men scoring higher on religious knowledge scale than men. In his opinion, "They know more about their religion and practice less" which is not quite consistent with the findings Schommer, et al., (1960).

Weber (1968) made a study of grade 9 and grade 12 students from public high schools (N=319) and Catholic high schools (N=402). Out of the 721, 163 students failed to meet various criteria and thus were dropped. His report is therefore based upon the responses of 558 high school students. Most of them had eight years of Catholic elementary school education. Those who had attended public elementary schools were taught by Catholic priests and nuns. The religious officials of the school system were of the opinion "that if any difference existed between the two groups it was a minor one." (1968:318).

Comparisons were made between grade 9 and grade 12 students as well as between the two types of schools. Catholic high schools students scored significantly higher than those who attended public schools and attended "out of school" religious instruction. The function of a Catholic school is to impart religious knowledge along with the secular one and help develop attitudes which are considered for the Catholic way of life. And the Catholic schools provided a more favourable environment for the transmission of religious knowledge than was available to "out of school" religious instruction.

Home has been the first institution to impart religious education and training. A report by Thomas (1951) showed that parents have been relinquishing this responsibility in favour of churches and Sunday schools in the United States. It is evident from his study of 16000 Catholic school children that elementary prayers and dogma which Catholic Church expects the Catholic families to gives to their children, were extended by a small number of families. Such prayer or dogma as sign of the Cross, Grace at meals, Prayer to Guardian Angel were included the investigation. Story of Adam and Eve, Grace at meals were known by 13% and 14% children respectively while the sign of the Cross was known to 53% of the children (Thomas, 1951:180). Greely and Rossi (1966;190) in their study of American Catholics found that those attending Catholic schools score significantly higher in religious knowledge than those who attended public schools.

RELIGIOUS EXPERIENCE (Religious Feelings)

It is almost expected that sometime in his life every Christian to have religious experience meaning, to be 'actually in contact with some supernatural consciousness'. This can be further expressed in terms of visions, sensations and other mystical experiences like ecstasy or revelation. Although this phenomenon was studied by early psychologists such as Leuba (1912) and Starbuck (1899) and James (1958), the interest in this area has diminished and no schematic framework has been produced. Stark and Glock (1968) have attempted a scheme to study these subjective mystical experiences (P. 127). Although mysticism is practiced among a few Muslims, yet it has never been a part of the framework of Islam as a religion and 'Deen' (way of life).

In their famous work Measures of Social Psychological attitudes, Robinson & Shaver (1973:638) point out that scientific study of religious experience especially when experience is perceived as "direct contact with God - is not subject to scientific scrutiny, it is not surprising that immense difficulties await the social scientist, expert or novice, who decides to measure religiosity".

Apart from the subjective experience such as visit by Holy Spirit, cognition of divine or communion with God, the experiential dimension covers a wide range of religious feelings such as "faith, trust, concern, and fear". All religion , have elements of fear and hope, trust and faith in them. It is suggested that the element of fear is more predominant in Islam than in Christianity (Glock & Stark, 1965:32).

Fear as well as hope have their rightful place in all religions. However, when one looks at the place of fear in Islam he finds that within the totality of Islam 'fear' has a relatively insignificant position when compared to kindness, mercy and forgiveness. The Holy Quran presents God Almighty as Kind, Benevolent, Merciful and Forgiving more often than it depicts Him as punishing God. The Holy Quran pays more attention to elicit the feelings of love and hope in man than of despair and gloom.

> "Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, who forgiveth all sins Lo! He is the Forgiving, the Merciful (39:53; Pickthall)

The emotion of love plays a very important role in human existence. Because of its importance, Islam has given it a prominent place in the framework of worship. Islam wants the believers to worship their Creator not out of fear but because of His mercy, kindness and forgiveness. It elicits the feeling of love toward Allah and shows the way of achieving it.

> "Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful. Say: Obey Allah and the Messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His Guidance)." (3:31-32, Pickthall).

In Islam there is no place for a direct contact, however, slight with ultimate reality or God. God Almighty normally contacted His chosen people, Prophets and Messengers through archangel Gabriel (Jibril), and with the Prophethood of Muhammad (S.A.W.), the process of revelation (Wahy) came to an end till the Day of Judgement.

> "This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM (5:3, Pickthall).

According to a saying of the Holy Prophet Muhammad, the only thing (communication) which is left is "good dreams". For this reason, the subjective religious experience has been dropped and religious feelings in the form of attitude to religion (Islam) are included.

Nature and Functions of Attitudes

The cultural traditions of a people are reflected in the thinking, writings and behaviour of its members. An individual learns or internalizes habits, ideas, roles and the way of life, and reveals them in his attitudes (Sherif and Sherif, 1953:43).

The word attitudes denotes a psychological state of readiness for intellectual or physical activity. Attitudes are organized through experience and exert a direct influence upon an individual's response to situations, experiences, objects with which they are related. (Allport, 1954:43). An attitude can be positive or negative and emerges from the application of a general value to a concrete object, or situation. (Theodorson and Theodorson, 1969:19).

An attitude may be defined as "an enduring organization of motivational emotional, perceptional, and cognitive process with respect to some aspect of the individual's world (Krech & Crutchfield, 1948:152). All attitudes contain three components: cognitive, affective, conative, namely knowing, feeling and acting. They are interrelated to values as they result from the application of general values to subjects. Their various properties may be summarized as follows:

(a) They are inferred from selective behaviour towards various ideas, objects and persons;

(b) attitudes - object relationship has both motivational and affective properties;

(c) they have both cognitive and conative elements;

(d) they stablize relationships between persons and objects; and

(e) they are internalized or acquired. (Sherif & Sherif 1964:333-555).

As attitudes are referred from characteristic, consistent and selective behaviour, they can be utilized to predict future behaviour to the same object or closely related objects (Ajzen, 1982, Fishbien & Ajzen 1974; Snyder, 1982). There is ample evidence to support the view that people act in congruence with their attitudes provided we obtain appropriate means. Any particular act is determined by various factors and cannot be predicted on the basis of general attitudes. 'The overall behavioral trend, however, is consistent with the person's attitude." (Ajzen, 1982:7).

The published literature appears not to show any empirical studies of religiosity of Muslims or attitudes toward Islam with the exception of Tamney (1977) which deals with a rather limited aspect (fasting) from sociological perspective. In their chapter on 'Religious Attitudes', Robinson & Shaver (1969; 1973:639) point out that most of the research in the area of religiosity deals with western religions. "Most studies employ measures of traditional Christian ideologies. Little appears to be known about non-Christian religious beliefs and prejudice, for example". (underlined in original)

Religious Attitudes

Home plays an important role in the development of religious attitudes. Children generally identify with their parents. There can be no doubt that the attitudes of parents are among the most important factors in the formation of religious attitudes (Argyle and Beit - Hallahmi, 1975:30). Others have found that parental religious behaviour has a stronger effect than school. That parents' religious beliefs seem to be of less importance than their religious practices (Hornsby-Smith, 1976). It may not be an overstatement that a family prays together stays together. School is most effective when it receives reinforcement from home. This has been vindicated by Greeley & Gockel, (1971:293)

> "Most research evidence would suggest that schools are notably successful in achieving their goals either religious or civic, only when school and home reinfoce each other."

These findings are further supported by evidence from England, Spencer (1968:206) concluded that "The overriding influence on the religious behaviour of children in Catholic schools is that of parents." Within each religious tradition the effects of training and education vary. Catholic education and training appears to be most enduring and lasting whereas the training of Jews appears to be least successful (Argyle and Beit-Hallahmi, 1975:31) In a study of university students, Allport et al., found that 70% of the respondents (N=497) felt that they needed religion in their life. They(both men and women) also considered themselves to be actually or potentially religious. The authors concluded that these students "definitely consider the religious sentiment as appropriate to their developing personalities," (Allport, et al., 1948:540-41)

This view that college students express a need for religion and take an active part in church service is also shared by Jacob (1957) but he also noted his disquiet over the ineffectiveness of religion in practical life.

Referring to their religious beliefs and involvement, he noted, "But there is a 'ghostly quality' about the beliefs and practices of many of them. ... Their religion does not carry over to guide and govern important decisions in the secular world". (Jacob, 1957:2)

In a study of British school adolescents Reid (1977) found little correlation between Sunday school attendance and Bible knowledge. He also discovered a strong positive correlation between Sunday school attendance and attitudes toward Bible, Jesus and school religion for boys, however, for girls, the correlation was not significant. For the day school sample, the attitude towards Bible, Church, and Jesus showed neutrality with a slight tendency towards the negative in respect of the Bible. This pattern of attitude is true within sexes, but with boys, attitudes moving from negative to neutral and girls, from neutral towards positive." (Reid, 1977:7)

CONSEQUENCES

In this dimension we would attempt to bring together studies showing an impact of religious beliefs, knowledge, and practices on so-called secular behaviour. All religions expect that the believers would behave more in accordance with the religious teachings than non-believers. Even among the believers we expect to find from very weak to very devout individuals. Hoge & Zulueta (1985) contend

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that theoretically it is seems all right to consider consequences as part of religiosity nevertheless on the operational level there are problems as the consequences of religious commitment can be unlimited. Other writers echo the same idea:

> "The consequential dimension is not a true
> dimension in the factor analytic sense,
> since it could conceivably cover all of
> life" (Gibbs et al., 1973:33)

For example, In Islam, the true character of a believer is that he would do everything to please his Creator leaving out no aspect of his life.

> "Say: Lo! my worship and my sacrifice and my
> living and my dying are for Allah, Lord of
> the Worlds." (6:163, Pickthall).

The teachings of the Holy Quran show that all aspects of life religious or secular, public or private fall under the domain of Islam. As a result of faith in Allah, His Books, Prophets, Angels, and the Day of Judgement, the actions of a concientious believer would not betray the guidelines put forward by Islam. Hence all his actions concerning supernatural, himself, fellow beings, and other creatures would become consequences of his faith. Each religion has set its own regulations as to what aspects of life are governed by it. For example, in Hinduism, the economic activities of people were no concern of religion. It did not provide any moral guidelines either for work or for business. Speaking of Hinduism in India Vernon (1962) writes:

> "The physical world and man's manipulation of it were strictly secular and therefore of no concern to religion; no effort was made by religious leaders to impose moral definitions thereupon. This attitude on the part of religion, however, provided in effect an endorsement of the Status quo by default." (Vernon, 1962:307).

Gilliland (1940) made a study of university students (N=349) by employing four Thurstone (1934) scales (Attitude toward God - the Reality of God; Attitude toward God - Influence on conduct; and Attitude toward the Church). He found that very few of the students showed athiestic tendencies. Majority of them were neutral or favourable to the idea of God. Although students differ regarding their concept of God. On the average their ideas of God "do not have a great influence on their conduct." (1940:17)

In another study Gilliland (1953) attempted to determine the impact of stresses of time and changes in beliefs over a period of time. Thurstone attitude scales were administered in 1933 (Gilliland, 1940), 1937, 1943, 1944, 1946, 1948 and 1949, before, during, and after the World War II to students taking Introductory Psychology all at one university. He found a definite change in the means from 1937 to 1944 and 1944 to 1949.

The data showed that students' ideas of God had a positive effect on their conduct as shown by Influence on conduct scale. Students in the Freshmen and Sophomore (1st and 2nd) years obtained lower scores (which means more favourable) than the juniors and seniors (III and IV years) on Conduct scale. The author attributed this positive change toward religion to an increase in Church membership experienced during that period. (1953:15-16)

Premarital and illicit sexual relations are despised by all major religions including Christianity and Islam. Nevertheless, illicit sexual relations are on the increase in the Christian dominated lands, Europe, United Kingdom and North America. Packard (1968) reported a survey in the colleges and Universities of the U.S. of 2000 unmarried girls at age of 21. He found that the percentage of girls who had experienced sexual relations had risen by as much as 60%. The 1948 Kinsey Report had put the figure at 27% for the same age group. Considering Packard's findings would mean that 43% of 21 year old college girls had lost their virginity before marriage. (Jameelah, 1971:600) The following findings of Richardson and Weatherby (1983) should be looked at in the above context.

Richardson and Weatherby (1983:162-167) conducted a study which among other variables includes belief in after life, church participation and attitude to premarital sex.

They employed National Opinion Research Center's General Social Survey data for 1978 collected through interviews from 1532, 18 years old and over, English speaking from non-institutionalized settings. 70% of the respondents believed in life after death, 21% did not believe and 9% were not sure. The idea of life after death was used as a sanction, a prohibitive stance because life hereafter is linked to the negative consequences of violation of religious code, in this case social interdict (premarital sexual relations) church participation and belief in after life as prohibitive stances correlated (P 05) to premarital sex (1983:184). These findings indicate a strong link between religious beliefs and practices and ethical behaviour. This is in spite of the fact that institutionalized females (those studying in colleges and universities) portray a completely different set of behaviour.

PSYCHOLOGICAL WELL BEING

Argyle & Beit-Hallahmi (1975) reviewing evidence on the consequences of religion found that church goers and church members in the U.S.A. were better adjusted and suffered less psychiatric impairment. They enjoy better physical health and have the less likelihood of suffering from nervous breakdowns or commit suicide.

> "Religious individuals may be able to face better life crises and especially death." (1975:201)

Nevertheless, research studies indicate some negative aspects as well. Strong religious beliefs appear to interfere with scientific achievement. Religious persons have been found to report a greater degree of personal inadequacy and anxiety.(Argyle and Beit-Hallahmi, 1975:202).

RESIDENCE AND RELIGIOSITY

It is a well known fact that environment has a bearing upon the behaviour and attitudes of people. In industrial societies rural-urban differences are generally considered less important (Dewey, 1960). Not only that, with the shift of population to metropolis and the suburban areas. They are diminishing in importance (Nelsen and Yokley, 1970). Glenn and Alston (1967:398) also observed the differences between farmers and other occupation and noted that "farmers deviate markedly from the expected responses on eighteen of the twenty seven questions on which age and regional controls were applied." They found that "young non-Southern farmers ... are more opposed to desegregation, are more ethnocentric and isolationist." In his study on civil liberties, Stouffer discovered that Urban residents are consistently more tolerant than rural people (1955:122).

Rural residence has been associated with low status and participation in organized voluntary activities. Freedman and Freedman (1956:60-61) noted that the farm background of urban settlers in cities negatively affected their status position, political activity and participation in voluntary organizations. Glock and Stark (1966) reported that persons living on farms, in small towns and medium sized cities in America are "considerably more traditional in their religious beliefs than are urbanites." (P. 191).

In a study of University students in Atlantic Canada, the more religious ones came from rural areas. The profile of the very religious student shows him coming from a very stable, rural, lower socioeconomic, large family (campell, 1966:93). Combining the data of Detroit Area study (Lenski, 1963) and Southern Appalachian Study (Ford, 1962) Nelsen et al. (1971:390) found that the rural respondents showed more conservative religious patterns. Religious conservatism here refers to religious orthodoxy .

Lenski (1953) in his study reported that persons raised on farms showed a greater interest in religion than persons who were raised in an urban environment, although the differences were not statistically significant (P. 541).

On the other hand, Winter (1964) argued that church attendance, at least, should increase with urbanism because the church provides a substitute for missing community integration. Religious decline is considered to be an urban rather than a rural phenomenon, and it affects the various religious sects differently (Thomas, 1951).

Urban environment has been attributed to the rise of secularism. Wilson (1966:114) noted that the urban setting and the rise of science or technology is considered responsible for the gradual decline of religious influence. In a large study of over 6000 elders and Presbyterian Ministers, Nelsen and Yokley (1970:170) found consevatism related to rural and liberalism connected with urban setting. They noted that "rural residents were more conservative, and that liberal attitudes are increasingly evident among the residents of town or small city, suburbs, and large city in the order given" (P.170). Reporting the analysis of SRC (Survey Research Centre, University of Michigan) 1968 Survey dealing with beliefs about Bible Fichter (1975) found that those who held the Bible to be true came from outside the S M S A (Standard Metropolitan Statistical Area: urbanized with central cities of 50,000 or more). They numbered 63% (N=697) compared with the residents 40.9% (N=394) of Metropolitan areas. (P.423).

In a study of mental health professionals, Spray and Marx (1969:142) discovered that the size of the community had an effect on one's religious convictions. "In contrast to Agnostics and those indifferent to religion, athiests are least likely to have grown up in rural communities and most frequently spent their childhood in Metropolitan areas."

Burchinal (1959) made a study of 256 families with a fifth grade child in the family. The data was drawn from small towns (a population of 10,000 or less) and rural areas from four states in the United States. Most of them were Protestants; Catholics families numbered less than 20. Differences in church attendance between members and non-members among husbands or wives were not statistically significant. Neither did they find any significant difference in terms of rural or small town residence. "Differences in the frequency of Church attendance associated with place of residence were non-significant for both husbands and wives" (1959:59).

So far we have shown that environment affects a person's religion. Nevertheless, one study reported that size and type of the community had no impact on one's religion. In a study of Catholics, Brown and Glenn did not find any effect of the size of the community upon the religious commitment (1966:198).

SOCIO-ECONOMIC STATUS AND RELIGION

It appears from the teaching of some religions that they prefer their followers to distribute their wealth to the poor as the poor were promised the Kingdom of heaven.

> "A camel can pass through the eye of a needle
> but a rich man cannot enter the kingdom of God"
> (Matthew 19:24)

This is an indication that in Christianity the poor people will be blessed by God and hence the assumption that they will be more religious. Buddhism asks its devout followers to say good bye to the worldly possessions and, when hungry, extend their hand in front of others.

Islam does not follow this extreme. It considers the rightly acquired wealth as good and does not expect one to either hoard or sqander it. The Holy Quran says, "your wealth and your offspring are only a trial" (64:15). A Hadith of the Prophet enjoins that whosoever spends his wealth in his life in the way of Allah, that is his wealth as it will be useful to him in Hereafter, the rest of the wealth, that he leaves behind, will belong to his heirs.

Another Hadith points to the superiority of the poor over the rich probably following the principle, that the less you have the less you will have to account for in the hereafter. (Sahih Bukhari, Kitab Ar-riqaq).

Freud (1964) considers religion as the manifestation of a felt need for consolation and solace of the less educated and the less mature. He considers religion as something fixed and static and hence unable to meet the needs of changing times. He wrote, "My illusions are not like religious ones, incapable of correction" (1964:86).

Social class and Church participation have been found to be positively correlated at a significant level (Demerath, 1961; Fukuyama, 1961; Lazerwitz, 1961; Panzarella, 1964). Only one study (Bultena, 1949) found little or no association between social class and participation in church activities. Most common indicators of social class have been education, occupational level, and income. (Duncan, 1961; Greeley and Rossi, 1966; Lenski; 1961).

The religious involvement of the poor has been linked to the idea that, because of their lack of wealth, social amenities and status they tend to find solace and comfort in religion. Those deprived and dispossessed look to religion as a means of compensation is the crux of Deprivation Theory. The theory is tested in terms of measures of subjective feelings and religious participation. Furthermore efforts have also been made to correlate the objective measures such as education, age, income, (Hoge and Folk, 1980:315). Glock and Stark (1965) opined that deprivation is of five types: social, economic, ethical, organismic, and psychic; and social deprivation is the principal source of religious commitment (P. 256), although economic deprivation also contributes to religiosity. This theory is supported by Glock, Ringer and Babbie (1967) in a study of 1952 data of Episcopalians. They found that childless married couples or unmarried people tended to take part rather actively in church activities and church becomes for them a "family surrogate." All other pertinent research in this direction failed to support this theory (Lenski, 1953; Lazerwitz, 1961; Carroll and Roozen, 1975). Mueller and Johnson (1975) found support for the theory but their findings are not statistically significant at .10 level. Hoge and Polk (1980) in a study of 2775 members, over 14 years, with a median age of 48, and a mean education of 12 years, found no support for the Deprivation Theory. Among those who had children, and those childless, they did not find any relationship with participation. Instead they found that who had children made greater contributions to the church but when controls were introduced, relationship weakened greatly. As regards socio-economic status they found that "no SES measures have noteworthy associations with church attendance or organizational participation" (Hoge and Polk, 1980:322).

There is evidence to show that church membership and frequency of church attendance tends to occur more frequently among the Protestants and Catholics with higher socio-economic status (Cantril 1943; Hollingshead, 1949; Lenski, 1961; Demerath, 1965; Greeley and Rossi, 1966; Panzarella, 1974).

In a study of over 200 families belonging to rural areas and small towns, Burchinal (1959) discovered that husbands indicated greater church attendance and it commensurated with greater educational status. Wives' church attendance is strongly correlated with occupation of the husband. For business, professional and clerical people regularity of attendance was 51%, and for farm operators 37%, and unskilled workers showed 22% regular attendance church services. (pp 58-59). There is abundant evidence that in western urban society religious activity increases with social class. Whatever its origins, Christianity has become a middle-class religion; the more middle class a person is, the more likely he is to engage in approved religious behavior (Demerath, 1965:10; Greeley & Rossi, 1966:43; Lenski, 1961:102-3).

Pin (1964) in his study of urban Catholics in France found distinct differences between the bourgeoise (upper class) and the working class. He pointed out that for the bourgeoise religion is an individual matter and not open to public discussion and therefore each person must decide his own convictions (1964:412-13). Bourgeoise show more leanings towards personal prayer, meditation and a distate for communal worship. "It is particularly the bourgeoise whose critical sense is disturbed by the naivete of communal gestures" (p. 412).

The working class lacks financial security, social connections, and personal education, which would enable them to understand and adapt to complex situations and to separate the social aspects from the psychological aspects of life. Pin pointing the characteristics of the working class, writes "The proletariat is in the first place proletarian because of its lack of intellectual and social education, then because of all the other deprivations suffered by its members, all of these deprivations being aggravated by the fundamental lack of adaptation" (1964:414). The working class expects religion to fight for an agalitarian society. They do not want the immediate results but they do hope that the church would turn its attention toward the inequality and injustice in the society.

To sum up the two views,"while the proletarian asks of the church that it provide an active nucleus, a potential for vigorous actions towards social justice, and while the bourgois ask of it salvation in the other world . . ." (Pin, 1964:419).

It is also argued that the poor have more of emotional attachment to religious beliefs rather than an emphasis on religious participation. Some consider that the secular aspects of lower class life is supportive of a sectarian religious orientation which stands for orthodoxy, doctrinal devotion, spontaneous religious expression and rejection of societal values (Demerath, 1961:149).

In France as well as, in other European Catholic countries among the working class a consistently lower rate of participation in religious services has been observed. Even in countries having multiple faiths like Catholics and Protestants, Isambert (1964:400) noted the prevalence of this phenomenon. He reported studies conducted in Austria and Germany showing a consistently lower rate of church attendance among the working classes even where the religious observances were as high as 95% for the whole population. Referring to a German report he noted, "A Protestant study . . . finds among workers the strongest tendency to stand off from the Church" (Isambert, 1964:401).

WORK AND RELIGION

From the time immemorial, work has been a part of the human society and it has meant different things to different people. For Greeks, the work was meant for slaves and for free men, it made man unfit for the practice of virtue. (Mills, 1973:6). In Christianity, work has been an expiation for sins, it was compulsory for monks. Some Christian sects considered it as a 'scourge for the pride of the flesh.' Protestants consider work as 'The calling', that God expects them to serve Him through work. 'This philosophy of serving God through work is known as 'Protestant Ethic' (Lenski, 1961:82-83).

In Islam work is neither atonement for sins nor the only way to win God, it is a part of life. The world with all its blessings was created for the use of man (2:29) and in its use he was not left without guidance. The authority to decide what is lawful and what is unlawful and how it should be acquired and spent rests with God and His messengers (by His Command) (7:157). The general principle of transactions for goods and services was laid down thus:

> O, ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo, Allah is ever Merciful unto you. Whoso doth that through aggression and injustice, We shall cast him in Fire, and that is ever easy for Allah" (4:29-30; Pickthall).

Muslims are commanded by the Holy Quran to stop all work for prayer especially the Friday Congregational prayer, and when they have finished the prayer, they are urged to continue their efforts for making a living.

> "And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful." (62:10; Pickthall)

Even during the Hajj (pilgrimage) which is an obligatory duty for every Muslim once in a life time, they are permitted to earn their living by lawful means .

> "It is no sin for you that ye seek the
> bounty of your Lord (by trading). (2:198;
> Pickthall)

On the one hand Islam orders people to earn their living righteously, on the other hand it points out the ills of hoarding wealth. It implores the rich to give their hard earned wealth in charity, spend on good things and refrain from miserliness as well as squandering money wastefully. It further points out that only God controls the provisions of every being and knows who will receive how much.

> "Say, Lo! My Lord enlargeth the provision for
> whom He will of His bondmen, and narroweth it
> for him; And whatsoever ye spend (for good)
> He replaceth it. And He is the best of
> Providers" (34:39; Pickthall)

On the distribution of wealth, man is enjoined not to be envious or jealous of others who are blessed with more fortune than his own (4:32).

Envy is permissible in two instances only. One of a person who is rich and spends generously his wealth in the right way, the other who has been granted wisdom (religious knowledge) who uses it justly and teaches it to others (Sahih Bukhari: Kitab Az-Zakat).

Islam is perhaps the only religion which in detail outlines the fundamental principles of work, earning and spending. Believers are exhorted to earn their living by trade (2:275), agriculture (2:168), manufacture (21:80), and services (28:26). They are prohibited to gather wealth through bribery, interest, injustice, deceit, stealing, whoredom, games of chance, among others.

They are forbidden to beg and work instead, so that they will provide for themselves as well as for others. The Holy Prophet said,

> "Nobody has ever eaten a better meal than
> that which he has earned by working
> with his own hands."
> and "One would rather cut and carry a
> bundle of wood on his back than ask
> somebody who may or may not give him"
> (Sahih Bukhari, Kitab -Al-Biyu)

In a study of workers at an industrial plant, Dalton (1947) found that Protestants worked harder and produced more compared to their Catholic counterparts in comparable jobs.

In an answer to the statement and Question "Some people tell us that they could not really be happy unless they were working at some job. But others say that they would be a lot happier if they did not have to work and take life easy. How do you feel about this?", Lenski found that Jews showed by far a more positive attitude toward work and were the least to show a negative attitude. They were followed by the Protestants and Catholics in descending order. (1961:85).

Women attend Church more regularly than men (Argyle and Beit-Hallahmi; 1975:71-79). The reason given is that because of the nature of their social role they pay more attention to religion than men. In his study based on NORC General Social Surveys data (N=males = 2232, females:1326) de Vaus (1984) noted that there was no significant difference of church attendance between full time, part time, and non-worker women. However among men, he found that full time workers attended church more regularly than part timers.

Professional men seemed to do better in regular church attendance than craftsmen, operatives and labourers. Their regularity was explained in term of social benefits and business contacts (1984:252-254). These findings contradict an earlier report by Luckmann (1967:30) that in modern societies work involvement and church participation correlate negatively.

> He noted, "the degree of involvement in the work processes of modern industrial society correlates negatively with the degree of involvement in Church oriented religion."

RELIGION AND EDUCATION

Individuals are not born with knowledge, religious or otherwise, beliefs and values. They have the potential to learn their behaviour. As religion is dependent upon one's ability to manipulate symbols, religious knowledge, practices, and beliefs depend upon education (Vernon, 1962:278). In most societies, religion has been credited with the establishment of madrasahs, as an extension of mosque, seminaries, as an extension of monastery which often led to the establishment of institutions of higher learning e.g. Al-Azhar University in Egypt, Universite Laval in Canada and Harvard and Yale in the United States.

Religious affiliation seems to have some bearing on a person's worldly success. Research has shown that the higher the percentage of Protestants in a given population, the higher was the general level of education. (Vernon, 1962:299). Jewish children showed the highest likelihood of graduating from high school compared to Protestants and Roman Catholics in the same order (Rosten, 1955:235).

Differences in religious practices among the various Christian denominations and the Jews have been reported. In his study of American graduate students, Greeley (1966) found that Catholics 78% (N=158), Protestants 21% (N=510), and Jews 1% (N=130) attended weekly services regularly. Among those attending twice or three times a month were Protestants 14%, Catholics 4%, and Jews 3%. The highest number of non attendance was amongst the Jews, (38%). The pattern of attendance concurs with previous findings, however he noted that they differed some what from national averages of Church attendance.

Rossi and Rossi (1961) **found that Parochial** (religious) schools seemed to have a strong influence on the performance of religious duties and attitudes toward religious schools.

Greeley and Rossi (1966) in their national study of more than 4000 Catholic families found that respondents having grade 8 or less differed significantly from high school graduates and those who had attended college, in performing their sacramental duties. (Sacramental index includes Mass at least once a week, Communion at least several times a month, and confession at least once a month).

Burchinal (1959:57) in his study found a contradictory pattern, educational achievement did not correspond with the level of religious participation, that is, females having high school education showed a lower percentage of regular church attendance than those having a lower level of education.

In a study of adult male Mennonites (N=1818) Gaede (1977) found that education and economic status, orthodox Christian beliefs showed significant relationship ($P < .01$) with religious participation. These findings corroborate with those of Stark and Glock (1968:175-177) who noted the highest average correlation between orthodoxy (religious beliefs) and other dimensions of religious commitment i.e. Religious practices, religious knowledge, devotionalism.

They considered orthodoxy as "the single best measure of religiosity" (p.178). Gaede (1977) also found that with the increase in education and belief, religious participation increased, but with the increase in education, belief decreased that raises the question: Is education responsible in any way for secularzation or weakening of belief? Referring to his sample he noted" ... Those who got more schooling were no more (or less) likely to participate in the Church. But, among those individuals with similar beliefs those with more education were more active in their religious community. This is an important finding because it tells us the role of education in the processes of secularization is much more complex than one might think". (Gaede, 1977:250) (italics in original).

In a nation wide study of college students Astin noted that as a result of secular university education, the students develop positive self image, greater interpersonal skills, intellectual competence and more liberal attitudes toward political and social issues. At the same time they "show less religiousness and altruism (Astin, 1977:212) which means that college education has a secularizing effect upon the individual.

CHAPTER 5

PILOT STUDY

DEVELOPMENT OF THE INSTRUMENTS

To study religious commitment and test the multidimensional theory of Glock and Stark (1965), it was necessary to develop tests which would measure various dimensions of Islamic faith and practices: religious beliefs, religious practices (ritual and devotion), religious knowledge, religious attitudes (affective relationship towards various teachings of Islam), and social consequences of religion.

Preparation of statements: statements reflecting beliefs, attitudes toward religion, and attitudes toward work were developed directly from the religious teachings of Islam. In the area of beliefs, statements from the Holy Quran were reworded; for negative statements, beliefs specific to Christianity and unorthodox ideas prevalent among some Muslims were used. Unorthodox here refers to those beliefs which are contrary to the teachings of the Holy Quran and Hadīth (sayings of the Holy Prophet) and are rejected by the majority of Muslims and Muslim scholars. To measure the certainty of truth or falsity of each statement, four categories ranging from "Completely True" to 'Definitely not True' were used. Glock and Stark (1966) used these categories in their study with success.

The statements to measure attitudes toward religion also emanated from the common religious teachings and essential beliefs held by Muslims. The negative statements indicate norms rejected by the religion as well as most Muslims.

To measure attitudes toward work, once again help from Quranic and Hadīth teachings was sought. A few statements reflecting the present day conditions were also included. The attitudinal statements were organized to form Likert - type scale. Usually the creteria for internal consistency are employed in Likert-type scales (Anastasi, 1976:550), but in this case external creteria in the form of a selected group of referees was also used.

At the initial stage of preparation, the battery of tests, i.e Religious Beliefs Inventory, Religious Practices Scale, Religious Knowledge Test, Attitude towards Religion Scale, and Attitude towards work Scale, were presented to a selected group of Islamic scholars and practitioners, Their suggestions helped to remove ambiguities as well as sharpen the researcher's ideas on suitable items for the tests. The list of consulted scholars is given in Appendix A.

Religious Beliefs Inventory (RB)

The most important and fundamental beliefs of Islam were included in the inventory. These beliefs may be grouped into four areas: beliefs specific to Muslims, beliefs specific to Christians, beliefs common to both Muslims and Christians, and beliefs showing unorthodox tendencies. The statements about the oneness of God, Prophethood and Prophets, Finality of Prophethood, Holy Books, the Day of Judgement, Heaven and Hell, fate and miracles were included among others. All in all the inventory has 24 statements out of which 9 were negative. Each statement provided four options ranging from Completely True, Probably True, Probably Not True, to Definitely Not True. They were scored on a scale from 3 - 0. The negative items were scored in reverse.

Religious Practices Scale (RP)

In Islam the obligatory religious practices are not left to the whims of the believer. Their mode, their frequency, and even their derived outcome have been clearly enunciated in the teachings of the Holy Quran and Practices of the Holy Prophet. The Religious Practices scale was divided into four areas:

1 Obligatory duties (Salāt and Sawn)

2 Recitation and understanding of the Holy Quran.

3 Practical application of the teachings of the Holy Quran, Hadīth (sayings of the Holy Prophet, and Seerat (life of the Holy Prophet) in day-to-day life, and

4 Supererogatory duties (Nāfilā)

1 Obligatory Duties

This area includes the performance of Salāt (Prayer), its frequency, and understanding of the text recited in salāt (as Muslims are to pray in Arabic in a specific order including chapters from the Holy Quran). To further ascertain devotion to Salāt, a question on Salāt al Fajr (Dawn prayer) was added. The last question in this group dealt with the observation of the fasting of the month of Ramadān.

2 Recitation of the Holy Quran

This part included the frequency of recitation of the Holy Quran at home or in the Mosque, understanding of its text directly or with the use of translation, and the willingness to learn Arabic, in case Arabic was not understood. It also covered the number of chapters of the Holy Quran committed to memory.

3 Practical Application of Religion in Life shortly titled as "Practical Application." This part included questions as to the application of teachings of the Holy Quran, Hadīth, and life of the Holy Prophet in one's daily life.

4 Supererogatory Activities (Nāfilā)

This part included the performance of additional Raka'at (Sunnat-e Mu'akkidā, and Nafl) in all five prayers. It also covered frequency of prayer (Du'ā) and observation of voluntary fasting (Sawm nafilā).

The "Religious Practices scale had twelve items; the items and their scoring scheme are found in Appendix C

Two things must be pointed out at this juncture (a) in the above scale, the question about observation of Friday congregational prayer (Salāt ul-Jumū'ā) which is obligatory for every male adult Muslim, does not include females who are exhorted to pray at home. Nevertheless, a separate question was asked as to the frequency of their attendance of Friday congregational prayer (Salāt ul Jumū'ā) and the findings will be reported separately and not as a component of Religious Practices Scale. (b) The second question relates to the performance of Hajj (Pilgrimage to Holy Makkah). It was not included because most subjects are students and therefore hardly have the means to perform Hajj which is obligatory for every adult Muslim once in his lifetime who has the means.

Religious Knowledge Test (RK)

In the absence of standardized tests of Islamic knowledge for either children or adults, the scale had to be developed. The main purpose was to devise a test which would measure most common and important aspects of religious knowledge expected of a Muslim. To a knowledgeable person this scale may seem too elementary. However, our consultants considered the information contained in this scale to be important for an average Muslim .

The scale contained 20 items out of which five items dealt with the knowledge about the Holy Quran, seven items ask about various teachings of Islam, and eight items refer to Islamic history. The items relating to all three areas were interspersed. The first three items were T - F items, while the remaining seventeen were multiple choice items with three options.

Attitude Towards Religion Scale (AR)

To measure the attitudes of students towards Islam, 26 items were prepared with five responses varying from Strongly Agree to Strongly Disagree and were scored from 4 - 0. The scale (AR) contained 14 positive and 12 negative items. The negative items were scored in reverse. The scale attempted to measure a Muslim's attitude to his religion in general as well as to specific aspects of Islam. Specific items were included on Salāt (Prayer), Zakāt (Almsgiving or Charity), Hajj (Pilgrimage), Salāt ul-Jumū'ā (Friday congregational prayer, and Sawm (fasting).

Attitude Towards Work Scale (AW)

It has been suggested by some writers (Nduka and Iheoma, 1983:2) that Nigerian (Muslims and non-Muslims alike) have a negative attitude toward work. The existence of these views and other observation prompted the writer to include this aspect in his study. There are few studies which have attempted to determine the relationship between religion and work, although negative remarks about Muslim's attitudes to work, among other things, have been made by Gerth and Mills (1954:244). In their opinion the indifferent attitude of Muslims towards work is characteristic of Islam as religion.

Three of the sixteen items employed in this scale have been developed by Blood (1969) and used subsequently by Wanous (1974) and Aldag and Brief (1975). The rest of the items were prepared from a religio - cultural viewpoint. The scale was equally divided between positive and negative statements. A five point scale varying from "Strongly Agree" to "Strongly Disagree" was provided. They were scored from 4 - 0. The negative items were scored in reverse.

Consequences of Religion Scale (CR)

Consequences of Religion Scale consisted of five items dealing with secular aspects of life. Instead of writing a completely new set of statements, two positive and two negative statements were taken from "Attitude towards Religion Questionnaire" (AR) and one negative statement from

"Attitude towards Work Questionnaire (AW). The five items are given in Appendix H . All items were provided with a five point scale varying from Strongly Agree to Strongly Disagree, and were scored from 4-0; the negative items were scored in reverse.

DESCRIPTION OF THE SAMPLE

To validate the scales a class of School of Preliminary Studies of Kano State Institute of Higher Education was given all the tests in the fall of 1984. They were admitted to the year one of the two year programme preparing them for the Interim Joint Matriculation Board Examination of the Ahmadu Bello University, Zaria. This specific class was chosen because it was available on that particular day. The class consisted of 34 Muslim and some non-Muslim students. Non-Muslims students did not participate in this study. However as four of the students failed to complete parts of the tests, their responses were eliminated. Therefore the pilot study report is based on responses of 30 students 24 males and 6 females who fully participated in this exercise. Ten out of the thirty students were under the age of 19, the rest were 19 years old and over. Their overall mean age was 20.1 years. With the exception of three students, all were Hausa by tribe.

ADMINISTRATION AND SCORING

The whole set of scales was administered in two parts. 'Religious Practices Scale and Religious Knowledge Scale were combined to form the first part. The second part contained Religious Beliefs Inventory, Attitude towards Religion, Attitudes towards Work and Consequences of Religion Scale. The subjects were told the purpose of the study and were invited to ask any questions they have had. They were assured of the confidentiality of their responses and were categorically told that if anyone liked, he or she was free to withdraw. None of the students withdrew. All of them cooperated willingly. Two weeks later they were again exposed to the whole set of tests. Each administration took from forty minutes to an hour and five minutes. The scoring was carried out according to a scheme for each scale which is given in Appendix J.

STATISTICAL ANALYSIS

Reliability

The common method to determine reliability of a new instrument is to correlate the respondent's score on a new instrument with scores obtained on a well established instrument purported to establish the same construct. (Anastasi, 1976:153). It was not possible to employ this technique as established tests of this nature were not accessible. It was therefore decided that in addition to the content validity which was confirmed by our consultant scholars (see Appendix A) for the list, measures of internal consistency as well as the Test - Retest method should be applied. Internal consistency of the scales was determined by Split - Halves Method outlined by Lien (1971:50) and coefficient of reliability was converted according to Spearman-Brown Formula given below:

$$r = \frac{2 \times r \text{ of } \tfrac{1}{2} \text{ of the test}}{1 + r \text{ of } \tfrac{1}{2} \text{ of the test}}$$

The results of the four scales with the exception of Religious Practices Scale yielded a product moment coefficient of .77 and above. Details are as follows:

	Pearson's r
Religious Belief Intventory	r = .85
Religious Knowledge Test	r = .80
Attitudes toward Religion Scale	r = .77
Attitudes toward Work Scale	r = .87

All of the results are significant at .01 level.

Test - Retest reliability

The second measure to determine confidence was the test retest method. After the initial administration of the battery of tests, the tests were readministered to the subjects (N=30) after a period of two weeks. The results of all the tests are given below:

Religious Beliefs Inventory	r = .60
Religious Practices Scale	r = .97
Religious Knowledge Test	r = .66
Attitudes Toward Religion Scale	r = .66
Attitudes Toward Work Scale	r = .68
Consequences of Religion Scale	r = .87

All are significant at .01 level.

On the basis of these results the tests were deemed to have shown an acceptable level of reliability.

CHAPTER 6

RESEARCH DESIGN

This chapter deals with population sample and its selection, instrumentation, data collection, design of the studies and the procedure followed for analysis. As the research is conducted in two separate studies, they are dealt with one after the other.

Study Number One

POPULATION SAMPLE AND ITS SELECTION

This study involves a comparison of students of Arabic/ Islamic institutions and modern schools and colleges established on a Western pattern. In this study these two types of institutions are referred to as Islamic and Western institutions respectively. Both Islamic and Western institutions are organized and administered by the Kano State government.

To represent Islamic type, for males, the School for Arabic Studies, Kano was selected. It is an institution which has served as a model for other newer institutions of this type in Northern Nigeria. At present it has two separate programmes

a) Higher Islamic Studies programme which admits students on the basis of the knowledge of Arabic and literature.

b) The other programme is a Grade II Teacher's Certificate programme which admits students who have passed a Common Entrance Examination set by Kano State Ministry of Education, at the culmination of six year primary education.

In addition to passing the Common Entrance Examination the candidates are also required to pass a test in Arabic Language, which is a requirement for admission to post-primary Islamic schools and colleges. This research is concerned with the latter programme. For females, the Women Arabic Teachers College Kano was selected as it is the oldest Islamic type institution for women. Both institutions prepare their students for Grade Two Teacher's Certificate, a requirement for teaching in primary schools and maintain multiple sections or streams for each form or grade.

For Western type schools, Rumfa College, the oldest secondary school for boys and Shekara Girls Secondary School, which is also a well established institution, were selected. Rumfa College had only higher classes, forms three and upward, whereas Shekara Girls Secondary School had all the classes, form one to form five. In addition to these two instutions, Goron-Dutse Junior Secondary School was selected for boys in form one which is no different from the rest of the Junior Secondary Schools in Kano State.

All the boy's schools are day schools. From all these five institutions, two Islamic and three Western type, a total of twelve classes were chosen. As each school had multiple streams there was no difficulty in randomization of classes. The table below provides the name of college, the form, and the number of students:

TABLE 1

NAMES OF SCHOOLS, CLASSES, SEX AND NUMBER OF STUDENTS SELECTED

Name	Sex of Students	Classes and Number 1	3	5
School for Arabic Studies	M	38	41	44
Rumfa College	M	-	39	35
Goron-Dutse Junior Secondary School	M	36	-	-
Women Arabic Teachers College	F	32	33	37
Shekara Girls Secondary School	F	36	25	26

Total number of boys selected = 231

Total number of girls selected = 189

The selection of forms one, three, and five were made to determine the impact of the type of institution upon their acquisition of religious knowledge and adherence to religious practices. The selection of form one was based on the assumption that it would provide a baseline from which to measure the impact of these two types of institutions. The boys' institutions are non-residential, and most of the students remain with their parents or close relatives. Girls' institutions are residential. That means the girls are not under direct supervision of their parents, and are exposed to a communal living with other girls representing a cross-section of the state population.

Objection can be raised as to why the selection of these five institutions was made and not of others. The main purpose of this study was to determine the impact of the type of institution upon a students' acquisition of religious knowledge and his adherence to religious practices. All other factors being equal, it was assumed that in addition to transmission of information, a well-established institution would also transmit its age-old traditions which distinguish it from other institutions. Therefore it was felt that this selection may prove to be more satisfactory than making a random selection among the two types of institutions.

INSTRUMENTATION

The study employed the Religious Practices Scale and the Religious Knowledge Test. Their preparation and standardization procedures have been reported in the previous chapter "Pilot Study."

DATA COLLECTION

With the permission of the heads of the various institutions involved, the class teachers were contacted. Before distributing the questionnaires the students were told the purpose of research and were requested to be honest in reporting their religious activities. The questionnaires were distributed during school hours. The form one students were found deficient in English, and therefore in all form one classes, a Hausa interpreter was present to translate the difficult items. Forms three and five did not require any help in completing the questionnaires. It took a student between 25 and 40 minutes to complete the test.

DESIGN OF THE STUDY

This study was designed to measure the extent of differences existing in religious knowledge and religious practices among the students of Arabic/Islamic and Western type institutions. Arabic/Islamic institutions have been created to produce religiously knowledgeable and dedicated people who would also be well versed in the realm of Western knowledge. Students attending parochial or religious schools have been found to score higher on religious knowledge tests than their counterparts from public schools. (Greeley and Rossi, 1966; Schommer, et al., 1960; Weber, 1968). As regards to the acquisition of religious knowledge by males and females, the evidence is conflicting. Schommer, et al. (1960) and Weber (1968) have found females to be more knowledgeable in religion than males. Whereas Fukuyama (1961) and Greeley and Rossi (1966) found men to be better in religious knowledge.

People who attend parochial and Sunday schools were found to be attending more to their religious obligations than those who did not attend religious institutions (Greeley and Rossi, 1966; Women in general take more active parts in religious practices such as church attendance, daily prayers than men (Argyle and Beit-Hallahmi, 1975; Fukuyama, 1961; Parker, 1971).

To ascertain these two aspects, knowledge and practice, the following hypotheses were advanced in null form:

HYPOTHESIS 1

There is no significant difference between the religious knowledge scores of male students attending Islamic and Western type institutions.

HYPOTHESIS 2

There is no significant difference between the religious knowledge of female students attending Islamic and Western type institutions.

HYPOTHESIS 3

There is no significant difference between the religious practice scores of male students attending Islamic and Western institutions.

HYPOTHESIS 4

There is no significant difference between the religious practice scores of female students attending Islamic and Western institutions.

The review of literature, mostly relating to Christians, shows that females are more religious than males. To find out if the same is true of Muslim females, the following null hypotheses were tested:

HYPOTHESIS 5

There is no significant difference between the religious knowledge scores of boys and girls regardless of the type of instutions attended.

HYPOTHESIS 6

There is no significant difference between the religious practice scores of boys and girls regardless of the type of institution attended.

BACKGROUND OF THE SUBJECTS

In Hausa Muslim society children start attending religious schools (Makarantar Allo) at an early age of three or four. At that young age they start learning fundamentals of Islam, learn to read and write Arabic and memorize parts of the Holy Quran. They are taught how to perform ablution, perform their Salāt (prayer), and conduct themselves at home and outside. They learn to respect and obey their elders within and outside their families (Ahmed, 1978:37-39) so by the time a child reaches primary school at the age of six he is pretty well familiar with Salāt (prayer) and fasting of the month of Ramadān. This learning is reinforced at home, as most parents, both father and mother observe their Salat regularly (Hanga, 1984:16-17).

During their years in primary school they are taught Islamic Knowledge commonly known as 'IRK'. In the urban as well as rural areas many of the children continue to attend Quranic schools in the evening.

At the end of their six year education at primary level, all children sit for 'Common Entrance Examination' organized by the Kano State Ministry of Education. Those who are successful, enter the post-primary institutions: secondary schools, teachers colleges and vocational schools. Those desirous to enter Arabic/Islamic institutions are required to pass a test in elementary Arabic language. That is the only difference between the entrants of other institutions and Arabic/Islamic institutions. Islamic Studies (IRK) is a compulsory subject at all institutions at post-primary level in Kano State. All of the participants in this study are from Kano State.

Most of them (88.8%) claimed to be Hausa, although a small number 11.2% claimed Fulfulde as their mother tongue. Historically and culturally, Hausa and Fulani have intermixed to the extent that ethnic differences are almost indistinguishable (Gaba, 1986:145).

Out of 422 students, 92 (21.7%) came from a rural environment while the rest, 79.3%, belonged to urban settlements. Their ages ranged from 12 years to 21 years and above. The following table shows the breakdown of age by form:

TABLE 2

AGE OF STUDENTS BY FORM (GRADE)

	Mean	SD	N	%
Form 1	13.82	1.95	142	33.4
Form 3	15.85	2.85	138	32.6
Form 5	17.75	1.72	142	34.01
All forms	15.81	2.68	422	100%

Study Number Two

POPULATION AND SAMPLING

The sample for this study was selected from the School of General Studies, Bayero University, Kano. The school caters for about five hundred students every year. These students who have completed their high school certificate study for four to six terms to join the degree programmes in the Faculties of Arts and Islamic Studies, Education, and Social and Management Sciences. Pre-degree Science students also undergo General Studies Programmes at the School. In selecting this sample the students taking Islamic Studies were deliberately avoided so as not bias the sample towards Islam which means that the present sample was selected from about 300 students. To give an equal chance to all students, the 8.00 a.m. class was selected on a Monday morning. In addition to that, the pre-degree Science students present in a General Studies programme class were also employed. From both the groups 139 duly filled questionnaires were obtained, out of which 19 (13%) were found incomplete to a large extent and thus were eliminated. Therefore this study is based upon 120 (87%) responses.

INSTRUMENTATION

This study employed the following tests reported in the chapter on "Pilot Study".

1 Religious beliefs Inventory
2 Religious Practices Scale
3 Religious Knowledge Test
4 Attitude Towards Religious Scale
5 Attitude Towards Work Scale
6 Consequencies of Religion Scale

SOCIO-ECONOMIC SCALE

To determine the socio-economic status of the subjects the scale developed by Maqsud (1976), employed by Ahmad (1978) and modified by Alhamdu (1985) was employed. It is given in Appendix I. Ecocomic status of those in agriculture, business and industry was assessed on the basis of income which was then converted to approximate salary Grade Levels and was scored according to scale under 'Occupation'.

DATA COLLECTION

As two groups were involved in completing the questionnaires, the data from the School of General Studies was collected in two sittings. The questionnaires were completed during the lecture hours. Non-Muslim students were requested to leave the lecture hall as the study concerned Muslims only. Students were asked to be honest and accurate and not to leave any item unanswered. The average time spent in completing the battery of tests was 45 minutes. The data was collected in the winter of 1984.

DESIGN OF THE STUDY

This study attempted to establish the relationship between environment, socio-economic level and various dimensions of the religious commitment. (Religious commitment in these hypotheses refers to a composite index of religious beliefs, religious practices, religious knowledge, religious attitudes and consequences of religion). To test their relationship with religious commitment, the following null hypotheses were advanced:

HYPOTHESIS 1

The Urban/Rural variable has no significant effect upon the religious commitment of Muslim youth.

HYPOTHESIS 2

There is no difference in the religious commitment of youth maintaining a low or high socio-economic status.

Fukuyama (1961) and De Jong, et al.(1964) found that social consequences of religion were not correlated with religious knowledge, beliefs and religious experience. Davidson (1975) found some dimensions of belief and religious knowledge were negatively correlated. Hence the following hypotheses:

HYPOTHESIS 3

There is no significant relationship between religious knowledge and beliefs.

HYPOTHESIS 4

There is no significant relationship between religious practice and religious knowledge.

HYPOTHESIS 5

Social consequences of religion have no relationship with other dimensions of religious commitment (i.e religious beliefs, religious practice, religious knowledge, and religious attitudes).

Some Christian denominations have been found to hold more positive attitude to work than others (Dalton, 1947; Lenski, 1961) Muslims have been singled out as having indifferent attitudes to work (Gerth and Mills, 1954:244). To test the relationship between attitude to work and religious commitment, a null hypothesis is advanced:

HYPOTHESIS 6

There is no relationship between attitudes to work and religious commitment.

BACKGROUND OF THE SUBJECTS

All of the 120 subjects of this study were Muslims. 77% of them identified themselves, as Hausa, 13% as Fulanis, the rest (10%) belonged to other tribes. Hausa and Fulani groups because of their cultural mixing and almost indistinguishable ethnic differences (Gaba, 1986: 145) can be termed 'Hausa'. As the numbers for other tribes (10%) were quite small, no attempt was made to specify them ethnically or eliminate them from the sample.

Out of a total of 120 subjects, 92 were males (76.7%) and 28 were females (23.3%); 58 (48.3%) came from an urban environment and 62 (51.7%) were residents of rural areas. Urban area in this study refers to cities and large towns, whereas rural means settlements, villages and small towns. Their ages raged from 16 to 20 plus. However with the exception of 4 students who were under 18, all others were over 18, of which 74 (62%) claimed to be 20 years old or over.

PARENTS' LEVEL OF EDUCATION

Among the fathers of the subjects, nine (7.5%) had no education at all, three-fifths (60%) had received Quranic education, 10% received primary education, another 22.5% had received education beyond primary school level.

Among the mothers about one-fifth (20.8%) had received no education at all. Two-third (65.8%) of all the mothers had received Quranic education, only 9.2% completed primary school, and a mere 5 (4.2%) of them went beyond primary school. (Table 1).

TABLE 3

SUBJECTS PARENTS' LEVEL OF EDUCATION

Level of Education	Father		Mother	
	N	%	N	%
No Education	9	7.5	25	20.8
Quranic Education	72	60.0	79	65.8
Primary Education	12	10.0	11	9.2
Teacher Training & Secondary School	9	7.5	3	2.5
Post Secondary	18	15.0	2	1.7
	120	100.0	120	100.0

Socio-economic status of the subjects:

Subjects' socioeconomic status was determined by converting their parents' annual income and educational achievement level. Their scores ranged from a minimum of 2 to a maximum of 13. Median score was 5.5., mean 5.69, and a standard deviation of 2.35.

As dividing of the sample half way would have meant splitting the group of 24 who had a score of 5, it was decided to place all those having a score of 5 and below in the low socio-economic group and those having 6 and above were placed in high socio-economic category. As a result of this decision, 72 subjects were in low SES group, and 48 subjects were in high SES category.

CHAPTER 7

ANALYSIS OF DATA

The data collected for the two studies were coded using a coding scheme developed by the researcher (Appendix K) and computer analysed using the "Statistical Package for the Social Sciences" developed by Nie et al, (1975) and updated by Hull and Nie (1981).

STUDY ONE

In this study an attempt was made to determine the effects of two types of schooling upon the acquisition of religious knowledge and observation of religious duties among Muslim students. Four hundred and twenty two (233 males, 189 females) studying in Islamic and Western type institutions took part in the study. The results of the statistical analyses used to test the hypotheses are presented below.

Hypothesis 1

> There is no significant difference between the religious knowledge scores of male students attending Islamic and Western type institutions.

This hypothesis is concerned with the effect of the type of schooling upon male students' acquisition of religious knowledge. To test the hypothesis t-test was used.

The t-test results show that differences between the scores of male students attending the two types of institutions are not significant. **Therefore, the null hypothesis that there is no significant difference between religious knowledge scores of male students attending Islamic and Western institutions, is accepted.**

TABLE 4

Means, SD and t-value for religious knowledge scores of male students attending Islamic and Western type of institutions

Type	N	MEAN	SD	df	t	Signif. Level
ISLAMIC	123	14.285	3.182	231	0.498	N.S.
WESTERN	110	14.482	2.831			

Hypothesis 2

There is no significant difference between the religious knowledge scores of female students attending Islamic and Western type institutions.

The mean scores and the t-value for the religious knowledge scores from the two types of institutions show the difference to statistically significant at .01 level (Table 5). Therefore, the null hypothesis, that no significant difference exists between the religious knowledge of female students attending Islamic and Western type of institutions, was rejected.

TABLE 5

Means, SD and t-values for religious knowledge scores female students attending Islamic and Western type of institutions

TYPE	N	MEAN	SD	df	t	Signif. Level
ISLAMIC	102	15.176	3.268	187	3.98	.01
WESTERN	87	13.287	3.206			

Hypothesis 3

There is no significant difference between the religious practice scores of male students attending Islamic and Western institutions.

To test the hypothesis, t-test was employed for the religious practice scores of male students at the two institutions, results show the t-value to be significant ($p < .01$) (Table 6). Therefore, the hypothesis that there is no difference between the religious practices of male students from two types of institutions, is rejected.

TABLE 6

Means, SD and t-values or religious practice Scores of male students attending Islamic and Western type institutions

TYPE	N	MEAN	SD	df	t	Signif. Level
ISLAMIC	123	30.634	4.599	231	3,724	.01
WESTERN	110	28.427	4.401			

Hypothesis 4

> There is no significant difference between the religious practice scores of female students attending Islamic and Western institutions.

A comparison of mean scores between the two institutions (Table 7) and their t-value shows to be significant (p.$<$01). Henceforth, the hypothesis, that there is no significant difference between religious practice scores of these two types of institutions, is rejected.

TABLE 7

Means, SD and t-value for Religious Practice Scores of female students attending Islamic and Western type institutions

TYPE	N	MEAN	SD	df	t	Signif. Level
ISLAMIC	102	25.509	4.933	187	2.78	.01
WESTERN	87	27.425	4.466			

Hypothesis 5

> There is no significant difference between the religious knowledge scores of boys and girls regardless of the type of institutions attended.

To test the above hypothesis students of the same sex attending both institutions were grouped. T-test showed that differences between the two groups were not significant at all (Table 7). Therefore, the null hypothesis that sex has no bearing upon the acquisition of religious knowledge, was supported and is accepted.

TABLE 8

Means, SD and t-value for Religious Knowledge Scores of students by sex

SEX	N	MEAN	SD	df	t	Signif. Level
MALE	233	14.378	2.901	420	0.228	N.S.
FEMALE	189	14.307	3.366			

Hypothesis 6

There is no significant difference between the religious practice scores of boys and girls, regardless of the type of institution attended.

The t-test shows that differences between boys and girls' religious practice scores are significant at .01 level (Table 9). Therefore the hypothesis that sex has no effect upon the religious practices is rejected.

TABLE 9

Means, SD and t-value of Religious Practice Scores of students by sex

SEX	N	MEAN	SD	df	t	Signif. Level
MALE	233	29.592	4.630	420	6.899	.01
FEMALE	189	26.392	4.808			

STUDY TWO

In this study an attempt was made to measure the religious commitment, and to determine the interrelationship of its various dimensions. The following analysis is based upon the returns of one hundred and twenty (92 males and 28 females) pre-edgree university students.

Hypothesis 1

Urban or rural variable has no significant effect upon the religious commitment of Muslim youth.

TABLE 10

RELIGIOUS COMMITMENT SCORES BROKEN BY
DIMENSIONS BY ENVIRONMENT (N - 120)

	URBAN (N = 58)		RURAL (N = 62)				
DIMENSION	MEAN	SD	MEAN	SD	df	t value	SIGNIF LEVEL
Religious Practices	24.086	4.703	25.081	4.716	118	1.16	N.S.
Religious Knowledge	16.862	2.180	16.516	3.434	118	0.65	N.S.
Religious Beliefs	60.259	8.030	60.629	5.526	118	0.30	N.S.
Attitudes towards Religion	83.931	8.946	82.807	13.967	118	0.52	N.S.
Consequences of Religion	16.086	3.022	16.145	4.922	118	0.08	N.S.
Religious Commitment	201.224	19.395	201.177	24.778	118	0.01	N.S.

In order to test the hypothesis, Mean and Standard Deviations were compared between urban and rural subjects and t-values were calculated for each dimension as well as for the total (Table 10). The t-values were found to be not significant, therefore the hypothesis that there is no significant difference in the religious commitment of Hausa urban and rural youth was accepted.

Hypothesis 2

There is no significant difference in the religious commitment of youth from low and high socio-economic background.

TABLE 11

RELIGIOUS COMMITMENT SCORES BY SOCIO-ECONOMIC STATUS BROKEN BY DIMENSIONS

(N = 120)

LO SES (N = 71)			HI SES (N = 49)				
DIMENSION	MEAN	SD	MEAN	SD	df	t Value	SIGNIF LEVEL
Religious Practices	25.099	5.183	23.878	3.882	118	1.40	N.S.
Religious Knowledge	17.155	1.917	16.000	3.813	118	2.19	.05
Religious Beliefs	61.592	4.947	58.796	8.663	118	2.24	.05
Attitudes Towards Religion	84.747	12.136	81.327	11.040	118	1.57	N.S.
Consequences of Religion	16.803	4.080	15.122	3.956	118	2.25	.05
Religious Commitment	205.394	20.984	195.122	22.827	118	2.54	.01

In order to determine the difference between the commitment of low and high socio-economic groups, a t-test was applied to the mean scores of the two groups (Table 11).

It was found that low and high socio-economic groups significantly differed in their religious commitment scores (t = 2.54; p. $<$.01). Therefore the hypothesis that there is no significant difference in religious commitment of the low and high SES (Socio-economic Status) groups was rejected.

Hypothesis 3

There is no significant relationship between religious beliefs and religious knowledge.

TABLE 12

Mean, Standard Deviation and Correlation Coefficient between Knowledge and Beliefs

(N = 120)

DIMENSION	MEAN	SD	PEARSON'S r	SIGNIF LEVEL
Religious Knowledge	16.683	2.890	0.413	.001
Religious Beliefs	60.450	6.824		

The analysis in Table 12 shows that there is a strong relationship between the religious knowledge and beliefs of Hausa Muslim youth. Henceforth, the hypothesis was rejected.

Hypothesis 4

There is no significant relationship between religious practice and religious knowledge.

TABLE 13

Mean, Standard Deviation and Correlation Coefficient between religious knowledge and Religious Practice

(N = 120)

DIMENSION	MEAN	SD	PEARSON'S r	SIGNIF LEVEL
Religious Knowledge	16.683	2.890	0.206	.05
Religious Practice	24.600	4.716		

The analysis shows that there is a relationship between religious knowledge and religious practices, although not of the strength that exists between religious knowledge and beliefs (Table 13). Henceforth the hypothesis that there is no significant relationship between religious knowledge and practices was rejected.

Hypothesis 5

Consequences of religion have no relationship with other dimensions of commitment i.e, religious practices, religious beliefs, religious knowledge and attitudes toward religion.

TABLE 14

CORRELATION COEFFICIENT BETWEEN CONSEQUENCES OF RELIGION AND OTHER DIMENSIONS OF RELIGIOUS COMMITMENT (N = 120)

DIMENSION	MEAN	SD	PEARSON'S r	SIGNIF LEVEL
Religious Practices	24.600	4.716	0.257	0.005
Religious Knowledge	16.683	2.890	0.408	0.001
Religious Beliefs	60.450	6.824	0.314	0.001
Attitudes Toward Religion	83.350	11.775	0.803	0.001
Religious Commitment	201.200	22.246	0.813	0.001

TABLE 15

INTERCORRELATIONS OF VARIOUS DIMENSIONS OF RELIGIOUS COMMITMENT (N=120)

DIMENSION	RP	RK	RB	AR	CR	RC
Religious Practice (RP)	1.000					
Religious Knowledge (RK)	++0.206	1.000				
Religious Beliefs (RB)	+0.139	0.413	1.000			
Attitudes Toward Religion (AR)	0.259	0.339	0.403	1.000		
Consequences of Religion (CR)	0.257	0.408	0.314	0.803	1.000	
Religious Commitment (RC)	0.466	0.554	0.661	0.900	0.813	1.000

+ NOT Significant

++ $p < .05$

All others $p < .005$

Table 14 presents the correlation coefficients of Consequences of religion and other dimensions. With the exception of religious knowledge ($r = 16.683$; $p < .05$) all other dimensions are significantly correlated with 'conseques' dimension ($p < .01$). Hence, the hypothesis, that there is no significant relationship between consequential and other dimensions, is rejected.

Table 15 which presents intercorrelation among various dimensions of religious commitment shows that religious practices and religious knowledge are correlated but are not statistically significant ($r = .139$). The relationship between religious practices and religious beliefs is significant only at .05 level. With the exception of these two relationships all other correlations are significant at .005 level.

Hypothesis 6

There is no significant relationship between attitudes to work and religious commitment.

To test this hypothesis the scores of Attitudes to Work Scale were correlated with all the dimensions as well as the composite scores of the religious commitment.

TABLE 16

CORRELATION OF ATTITUDES TO WORK WITH
DIMENSIONS OF RELIGIOUS COMMITMENT (N=120)

DIMENSION	MEAN	SD	PEARSON'S r	SIGNIF LEVEL
Attitudes Toward Work (AW)	45.442	10.814		
Religious Practices (RP)	24.600	4.716	0.099	N.S.
Religious Knowledge (RK)	16.683	2.890	0.207	.05
Religious Beliefs (RB)	60.450	6.824	0.186	.05
Attitudes Toward Religious (AR)	83.350	11.775	0.269	.01
Consequences of Religion (CR)	16.117	4.098	0.336	.01
Religious Commitment (RC)	201.200	22.246	0.309	.01

The above analysis (Table 16) shows that there is a highly significant correlation between the composite scores of religious commitment and 'attitudes toward work' score. However, the relationship is not of the same strength with each of the dimensions. Religious practices (r= .099) and attitude towards work are statistically not significant. Religious knowledge and religious beliefs are significant at .05 level. 'Attitudes toward religion' and consequences are significantly correlated ($p < .01$).

CHAPTER 8

DISCUSSION OF RESULTS

STUDY ONE

Religious Knowledge

This study has revealed that students of both sexes studying in Islamic and Western types of institutions progress steadily in acquisition of religious knowledge. The scores of male students did not show any effect of the type of institution attended. The results of male students are not supported by researches of Greeley and Rossi (1966) and Weber (1968) who found the students of religious institutions scoring significantly higher in religious knowledge than those attending public schools. It should be noted that their researches employed catholic subjects. Reid (1977) also found little correlation between Sunday school attendance and religious knowledge. Nevertheless, it stands to reason that students from religion-oriented institutions ought to perform better on tests of religious knowledge especially when the students are exposed to twelve periods (one period is of 40 minute duration) of instruction in Islamic Studies and Arabic compared with three periods of Islamic studies for students of Western type institutions. Students of both types of institutions sit for a common examination in Islamic religious knowledge.

Perhaps the identical performance of the students might be attributed to their pursuing the same goal, that of passing WASC examinations.

The female students attending Islamic institution scored significantly higher than their counterparts in western institution (secondary school). This group of students also scored significantly higher than the males. The results of the female students showed effectiveness of Islamic institution and support both Greeley and Rossi (1966) and Weber (1968) findings. The question why male students attending Islamic institution (SAS) should score lower than females attending WATC may be raised. The one possible answer is that these girls spend more time in organized coaching (evening prep) because they are institutionalized.

After combining the two types of institutions i.e. Islamic and Western, the difference in religious knowledge scores between the two sexes is insignificant. Islam does not differentiate between sexes in terms of acquisition of knowledge. The Holy Quran commands all believers to base their faith upon knowledge, truth and reason, and not on ignorance, conjecture or blind following (31:20-21). The Holy Prophet has been reported saying, "that those of you who are present should convey my commands (sayings) to those who are not present" (Sunan Ibn Mājā). The findings of Fukuyama (1961) and Schommer, et al. (1960) that women know their religion consistently better than men, are not supported. However, Reid (1977) found no difference in the results of boys and girls' Bible knowledge.

Empirical studies dealing with Islamic religious knowledge and practices are rare. There may be a few unpublished reports on the subject, though the published literature (Khalid, 1981) does not indicate any materials on religious knowledge and practices.

The situation is about the same today concerning the measurement of Islamic knowledge as it was two decades ago when Glock and Stark (1965:33) remarked about Christian knowledge:

> "We are obliged to start without the benefit of past research. There may be a dissertation literature on this subject, and perhaps it has been given attention in unpublished denominational studies. The published literature, however, is almost wholly devoid of research in religious literacy."

Religious Practices

In this study, the word religious practices covers what western (Christian) authors call 'devotion' (private worship) and 'ritual' (public worship). In Islam, however, both of these aspects are emphasised for all times. The Holy Quran says,

> "O, Prophet, remember your Lord morning and
> evening, deep in your heart with humility
> and with fear, and also in a low voice with
> your tongue" (7:205; Maududi).

The present study has revealed that the male students of Islamic institutions are more committed to their religious obligatory duties and other aspects than the students of western type (secondary school) institutions. This may be attributed to the institutional environment and traditions of School for Arabic Studies (SAS) which are definitely more religious than that of a secondary school like Rumfa College.

These findings confirm previous research (Greeley and Rossi, 1966) that parochial institutions positively influence religious practices of their students and provide an environment which is not matched by public schools. But this confirmation is limited to males only as the female students' religious practices scores portray a different pattern. One would expect that the female students like their male counterparts who during their primary school years continued to attend classes held by individual malams and gained sufficient proficiency in Arabic to be admitted to Arabic/ Islamic schools would also exhibit dedication to their religion through participation in ritual and devotional activities. However, the study showed that these girls had the lowest religious practice scores among the four groups including the girls attending western institution.

Both groups were studying in residential schools, it can be stated quite categorically that the female students in Islamic school performed significantly lower than girls in secondary school. Although they performed very well in religious knowledge, they did not keep up with practice. At present there is little previous evidence either to support or contradict the present findings.

The discrepancy between the religious practice scores of Islamic and Western students may be ascribed to a possible factor. That the girls studying in Islamic institution felt relieved from the after-school private instruction in Islam and Arabic studies and as soon as they were away from close parental supervision, they relaxed the regimen of religious duties. As schools cannot perform their functions satisfactorily unless they receive reinforcement from home as "most research evidence would suggest that schools are notably successful in achieving their goals, either religious or civic, only when schools and home reinforce each other" (Greeley and Gockel, 1971:293).

Although the rules governing both residential schools remain the same, the heads of Arabic/Islamic institutions are the ones having more leanings to Islam and are known to be dedicated and practising Muslims. The heads of residential Arabic/Islamic schools pay special attention to obligatory duties, recitation and understanding of the Holy Quran.

The lower scores on religious practice of female students attending Islamic institution cannot be explained in the light of available information and observed phenomenon and hence deserve further investigation.

When the students were grouped according to sex, significant difference was found in religious practice scores. Males had a significantly higher score than females. It is contrary to the findings of Allport,et al. (1948); Argyle and Beit-Hallahmi (1975) and Fukuyama (1961) who found the women better than men in religious practices.

Like acquisition of knowledge, in religious practices Islam knows no discrimination between the sexes. With the exception of menstrual period or other disability, females are to perform their obligatory duties regularly. They are exhorted to perform their prayers at home but the importance of praying at home is no less than mosque going for men. To say that women are excluded from the formal religious life of the community (Yeld, 1964:65) is a mistatement of the fact. Because as far as the religious practices are concerned they receive equal emphasis. The Holy Quran says,

> "Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere and men who are humble and women who are humble, and men who give alms and women who alms and men who fast and women who fast, and men who guard their modesty and women who guard their modesty, and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward." (33:35; Pickthall).

STUDY TWO

This study was designed to measure religious commitment as it related to Muslims. Islam differs from Christianity in fundamental principles as well as details. Therefore all the available measures employed in the study of various Christian denominations were found to be unsuitable. This made it necessary for the present researcher to prepare and validate new instrument, to test the multidimensional theory of Glock and Stark (1965) and Stark & Glock (1968).

(i) Religious Commitment and Urban-rural variable.

The present study did not reveal any significant difference between the rural and urban respondents on anyone of the five dimensions of religious commitment i.e religious beliefs, religious practices, religious knowledge, attitude towards religion, and consequences of religion. Most studies have found people coming from rural environment to be more conservative, orthodox and religious (Campbell, 1966; Glock and Stark, 1966; Lenski, 1953; Nelsen, et al., 1971). However, one study (Brown and Glenn, 1966) revealed that the type and size of the community had no effect on a person's religiousness.

This lack of differentiation between urban and rural dwellers may be due to the fact that most urban areas in Nigeria are mixture of rural and urban living. The urban areas are not as glaringly different from rural areas as in the case of technologically advanced western societies where cities represent a markedly different life style from rural areas. Here most urban dwellers have constant and permanent links and flow of relations to and from rural areas. The extended family system is another good reason for this lack of urban-rural distinction. It may not be wrong to say that most urban dwellers live part of their life in a rural milieu.

(ii) Religious commitment and socio-economic status:

This study showed that low SES group had attained a higher overall religious commitment scores than the high SES group. Most previous researches have confirmed a strong correlation between SES and religious involvement (Mather, 1941; Lazerwitz, 1961; Lenski, 1961; Panzarella, 1974) and that the higher the socio-economic level of the respondents, higher the frequency of Church attendance (Cantril, 1943; Demerath, 1965; Greeley and Rossi, 1966). Contrary to the above pattern, the present study revealed little difference between the low and high SES groups on two dimensions: religious practices, and attitudes toward religion (religious feelings). Although Fukuyama (1961) discovered that the poorer parishioners scored higher on devotionalism. On the other three dimensions, (religious knowledge, religious beliefs, and consequences) the low SES group attained significantly higher scores than the high SES group. Once again the research evidence does not support our findings. Glock and Stark (1965:197-199) have found that more persons in upper middle and upper class believe in Christian orthodoxy than did persons from lower middle class and labourites. Fukuyama (1961) also found the poorer members of the church tended to score higher on creedal or beliefs dimension.

Nevertheless our findings concur with Campbell (1966) who in his study of college students in Eastern Canada found that the 'very religious' students came from lower socio-economic background.

These findings revealed that persons with lower SES tend to be more committed to their religion than the ones with higher SES, although within the larger configuration, 'religious commitment', their devotion to religious practices and attitudes toward religion is of equal strength.

It is quite clear that within the two groups those with higher SES are blessed with more comforts and wordly riches and hence are less needy than the low SES group. The Holy Quran points out that all believers will be tested in their faith in this life. It is not enough to believe in heart, to confess it verbally, it has to be supported with tangible actions such as justice, charity and honesty.

A man's life must conform to the dictates of the religion. The Holy Quran says,

> "And know that your possessions and your
> children are a test, and that with Allah
> is immense reward" (8:28; Pickthall)

For the most people the wordly achievements become the centre of their attention and activity and in their acquisition and accumulation they tend to forget honesty, fair-play, charity and justice. They also forget that their wealth is a blessing of God and not a making of their intellect or hardwork. Therefore, it is not surprising to see that the high SES group is relatively less devoted to their religion. Had it been the other way around it would have raised serious questions, because wealth tends to divert one's attention from virtue and good, and increases one's greed for more of it.

> The Holy Prophet once said, "The Thing I am
> afraid of most for your sake, is the wordly
> blessings which Allah bring forth for you"
> (Sahih Bukhari, Kitab Ar-riqaq).

It should be made clear that the level of devoutness is not something static it continues to increase or decrease depending upon the actions of the believer.

"They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord"... (8:2; Pickthall)

(iii) Interrelationships of various dimensions of Religious Commitment.

This study revealed that religious knowledge was significantly correlated to religious beliefs and religious practice. Although the relationship with beliefs was of a higher level. The consequential dimension showed a positive and highly significant relationship with other four dimensions. Fukuyama (1961) and De Jong, et al. (1974) had found little correlation between consequential dimension and the beliefs, practice or experience dimensions. Stark and Glock (1968) had hoped that all the dimensions will be related to each other but were not certain, they wrote, "... it is equally clear that being religious on one dimension does not necessarily imply being religious on another" (1968:16). This may apply to other religicns but it seems highly illogical that this should be the case with Islam. They had noted elsewhere 'The more integrated a relition is into the social structure, the more likely it is that the everyday actions of man are defined by religious imperatives' (Glock and Stark, 1965:34).

For the first time empirical evidence has become available showing that for Muslims, religious commitment is holistic in nature. To have faith means believing in heart, witnessing it verbally, and acting out the fundamentals of Islam (Sunan Ibn Mājā). For a good Muslim to be high on one dimension would also mean to be high on other dimensions as well.

> O ye who believe! Come, all of you, unto submission unto Him; and follow not the footsteps of the devil. Lo! he is an open enemy for you. (2:208; Pickthall).

It is not possible for a true Muslim to be religious on one dimension and not extend this religiosity to other areas as suggested by Glock and Stark (1968:16). Such an action in Islam is seen as hypocrisy and is an abominal act. The Holy Quran clearly points out that people who assert themselves verbally as Muslims, and in reality are not, because their actions do not support their faith; they are deceiving themselves, their fellow beings and their Creator. So they are liable to a stern punishment. (2:8-9) Islam as a religion claims to provide a clear guidance for all aspects of life. Therefore it can be expected that a religious person would use this guidance in his everyday life, and being high on one dimension would mean high on another dimension.

The matrix of intercorrelations of various dimensions revealed that all correlations were statistically significant with the exception of religious beliefs' correlation with religious practices (which was positive but not significant).

It proves the point made by Cardwell (1980:7) that as all the dimensions are subjects of religious commitment. "It seems reasonable, therefore, that the 'epistemic' Correlation between dimensions would be positive.

The weak but positive relationship between beliefs and practices shows the discrepancy between articles of faith and their practical applications. Having faith and then not practising the commandments consciously points to the ignorance and unconscious following of the incumbents which brings home the question of teaching of Islamic knowledge and stressing the importance of various articles of faith in every day life.

> "Say (unto them, O Muhammad): Are those
> who know equal with those who know not?
> But only men of understanding will pay
> heed" (39:9; Pickthall).

Although it is expected that every Muslim would pray five times a day at their right time and fast during the month of Ramadan. Nevertheless, the data showed a very poor correlation between beliefs and the subscale Salat ($r=.013$) which points to the relatively less attention paid by the youth to their religious obligations. This inconsistency between beliefs and overt behaviour can also be evidenced from the general indiscipline and disarray prevalent in the society (Nduka and Iheoma, 1983:7-9) which is certainly not limited to any single group in Nigeria.

(iv) Attitudes toward work and religious commitment.

This study revealed a significant correlation between religious commitment and attitudes toward work. The strong empirical relationship between religious commitment and attitudes toward work testifies to an undeniable fact that has always existed among Muslims i.e. There is no division in life, between the sacred and the profane. Work has always been part of a Muslim's life. It is only the Muslim world that has produced scholars who worked with their own hands to make a living (Shalaby, 1954 Chapter 3); and a Mughal emperor - Aurangzeb Alamgir, who while ruling India made copies of the Holy Quran to earn his daily bread. Even in modern times many 'malams' or Islamic scholars in the Northern Nigeria conducted trade, farmed or practised some other occupation to support themselves and expected little reward from their students (Paden, 1973:57).

It was further found that religious practices dimension and attitudes to work did not correlate significantly. In the light of the above findings one can say that at least for this group 'religious practices' is not a good indicator of work attitudes whereas the religious commitment as a whole is. This lack of correlation could be due to a number of factors. One of them could be the size and nature of the sample. It is possible that the same scales may bear a different result with a different set of subjects. It is also possible that the Muslim youth are not serious about their 'religious practices'.

CHAPTER 9

CONCLUSIONS AND RECOMMENDATIONS

The impact of religion upon society has been studied by many scholars but not much work has been done on the study of the impact of religion on individuals in society. Even then psychological study of religion had not been a popular subject in the past. Those who studied religion conceived it as a unitary phenomenon. They studied some aspects of it and left some others out. The multidimensional theory of religiosity propounded by Glock and Stark seemed to have changed the whole spectrum of religious research. Religion is now considered a multifaceted phenomenon, and Glock and Stark theory appears to be most researched. Nevertheless this research has been conducted in the Western countries among the various Christian denominations and the Jews. Little appears in the literature to indicate studies of Eastern religions like Islam or Buddhism, for example.

The present research was conducted to determine:

a) The relative impact of Islamic and Western institutions upon the religious knowledge and practices of Muslim males and females.

b) The level of commitment of Muslim youth toward their religion.

c) Whether Glock and Stark theory of religious commitment would fit the framework of Islam

d) The attitudes of Muslims toward work and its relationship with religious commitment.

STUDY ONE

The findings of the study revealed that males attending Islamic institution did not differ in the attainment of religious knowledge significantly from their counterparts attending Western institutions. The female students in Islamic institution scored higher than the girls in Western schools and the two groups of male students. The research did not find any significant effect of sex upon acquisition of religious knowledge.

Male students attending Islamic institution were found to be more devoted to their religious obligations than males from Western type institution. The reverse was the case for females: girls from Western type schools showed better performance than their counterparts from Islamic institutions. Overall, males scored significantly higher than females on Religious Practice Scale.

STUDY TWO

The study showed that type of environment had no significant effect upon the religious commitment of this group. No significant differences were noted between the scores of urban and rural subjects on all five dimensions.

It was further found that students from low SES background had a significantly higher level of commitment than students from high SES background. However within the larger configuration 'religious commitment', two dimensions, namely, religious practices and attitude towards religion showed no significant differences between the two groups.

One of the most important findings of the study was that all five dimensions of religious commitment (religious practice, religious knowledge, religious beliefs, attitude towards religion, and consequences of religion) were significantly correlated with each other except religious practices which was not significantly correlated with religious beliefs. The subjects of this study are university students whose scores on religious beliefs and practices have revealed a positive but not significant correlation. It could mean that they have not fully internalized their faith which therefore reflects on their actions, or the impact of secular education may have weakened their dedication to their religious obligations (Astin, 1977:212) even though in Islam faith without practice has little value.

The study two also revealed that attitude towards work of these youth significantly correlated with religious commitment in all its dimensions with the exception of religious practices.

Somehow religious practices of this group have shown to be a rather poor indicator of their religious commitment. It remains to be seen whether these findings are particular to this group or have a universal bearing upon other Muslims in Nigeria and beyond. As no other research of this type seems to exist, no conclusive remarks can be made.

The findings of this research have a wide range of implications:

Firstly, it has become evident that present Islamic institutions especially for males have failed to impart religious education to the level they ought to. They are doing no better than Western type secondary schools which do not pay any special attention to Islamic studies or Arabic.

Secondly, the low religious practices level of institutionalized female students is an indication that there is a definite need to look at the organization and management of boarding schools from an Islamic perspective.

Thirdly, religious practices have shown themselves to be a poor indicator which points to the seriousness or lack of it on the part of actors. As to possibe causes, Lemu's (1983:8) remarks are quite pertinent who noted that due to secularization of education and shortage of teachers "... thousands of nominal Muslims are being turned out every year from educational institutions, who have got some knowledge but devoid of morality of Islamic standards."

Fourthly, the absence of clear cut objectives for Islamic institutions is badly felt by the findings of these studies.

It is recommended that Islamic institutions should be given a clear and explicit mandate so that both teachers and taught know what they are expected to achieve in terms of knowledge and practices during their stay in an institution.

Religious knowledge should not be taught as an academic subject unconnected with other school subjects. It should be imparted in an ordered integrated manner so as to show its relevance to other domains of knowledge and its importance to the realities of everyday life become evident to students.

As the present study is a pioneering study of Muslim religiosity, it is recommended that this research should be replicated in Kano as well as other Muslim areas.

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APPENDIX A

LIST OF CONSULTANT SCHOLARS

1. Alhaji Datti Ahmad, Registrar,
   Shariah Court of Appeal, Kano State.
2. Dr. A. A. Gwandu, Director,
   Centre for Islamic Research, University
   of Sokoto, Sokoto.
3. Alhaji Adamu Gwaram, Principal,
   School for Arabic Studies, Kano.
4. Dr. A.A.A. Hamid, Reader,
   Department of Islamic Studies,
   Bayero University, Kano.
5. Dr. Tijjani Ismail, Director,
   Kano State Institute for Higher Education,
   Kano.
6. Alhaji Bello Ibrahim Ringim, Director,
   Islamic Education Centre, Kano.
7. Alhaji Sani Abdullahi Tofa, Principal,
   Aminu Kano School for Islamic Legal Studies,
   Kano.
8. Alhaji Naibi S. Wali, Justice,
   Shariah Court of Appeal, Kano.

APPENDIX B

BIO-DATA

Assalam-o-Alaikum. You have been selected to participate in this research study on Islamic Beliefs, Values and Practices.

As your answer will be used for research purpose only, NO ONE, but the researcher will know your answers, so feel free to answer the questions the way you like.

Please DO NOT write on the Questionnaire. Answer all questions in the answer sheet only.

May ALLAH bless you!

1. How old were you on 31st March, 1985?
    1. 16 Years or younger
    2. 17 "
    3. 18 "
    4. 19 "
    5. 20 "
    6. 21 "
    7. Older than 21 (Please write)

2. Your tribe
    1. Hausa
    2. Fulani
    3. Others (Please write)

3. Your Mother Tongue:
    1. Hausa
    2. Fulani
    3. Others (Please write)

4. Your Parent's Education.

   Please check the highest level attained by your father and then by your mother.

   4. Father's Education

      1. No Education
      2. Quranic School
      3. Primary School
      4. High School (WASC/GCE)
      5. Grade II T.C
      6. N.C.E./O.N.D.
      7. Degree (B.A. etc)
      8. Post Graduate (M.A. etc)
      9. Other (Please write) ....

   5. Mother's Education

      1. No Education
      2. Quranic School
      3. Primary School
      4. High School (WASC/GCE)
      5. Grade II T.C.
      6. N.C.E./O.N.D.
      7. Degree (B.A. etc)
      8. Post Graduate (M.A. etc)
      9. Other (Please write) ....

6. Your father's occupation.

   Please write ....

7. Your mother's occupation?

   1. House wife
   2. Others (Please write) ....

8. What is your best estimate of the total income your parent's last year? Check One.

1. ₦2,000.00 - OR LESS OR GL. ....
2. 2,001.00 - 3,000.00 OR GL. ....
3. 3,001.00 - 5,000.00 OR GL. ....
4. 5,001.00 - 7,000.00 OR GL. ....
5. 7,001.00 - 9,000.00 OR GL. ....
6. 9,001.00 -11,000.00
7. 11,001.00 - and above

9. What is the highest qualification you want to obtain?

1. WASC/GCE
2. Grade II Teachers Certificate
3. N.C.E./O.N.D.
4. Degree (e.g. B.A. etc)
5. Higher Degree (e.g M.A. etc)
6. Other (Please write) ....

10. What occupation/profession you want to choose as a career?

1. Lawyer
2. Medical Doctor
3. Teacher
4. Civil Servant
5. Businessman
6. Farmer
7. Other (Please write) ....

11. Which one of the following items do you OR your parents own? (Check Any one, if you have)

1. Radio Cassette
2. TV Black and White
3. TV Colour
4. VCR
5. Motor Cycle
6. Motor Car

12. Marital Status: 1 Single 2 Married

13. If married, Number of children ....

APPENDIX C

RELIGIOUS PRACTICES SCALE

INSTRUCTION: Please circle one answer only.

1. How often do you pray (Salat)?
    1. Everyday
    2. Several times a week
    3. Once or twice a week
    4. Never
2. Do you understand the meaning of the next Sof Salat?
    1. Not at all
    2. Partially only
    3. Yes, all of it.
3. How often do you perform Al-Fajr at its right time?
    1. Always
    2. Often
    3. Sometimes
    4. Never
4. In the month of Ramadan, do you regularly observe fast (Sawn) (Check one)
    1. No, None at all
    2. Yes, for a week or less
    3. Yes, about half of the month
    4. Yes, more than half, but less than full month
    5. The whole month.
5. How often do you Recite or read Quran at home or in the Mosque (Masjid)?
    1. To be frank, I never read Quran, or I read so rarely that it doesn't even count.
    2. I read it regularly once a day or more
    3. I read it several times a week
    4. I read it once a week
    5. I read it once a while.

6. Do you understand the meaning when you are reciting the Quran?
    1. Yes, I understand ARABIC
    2. No, but I use the translation to understand
    3. No, I do not understand at all
    4. No, but I would like to study ARABIC

7. Do you think you could recite any seven chapters (Suras) of the Quran? (from your memory)?
    1. Yes, but not exactly
    2. Yes, the exact words correctly
    3. I am not sure that I can recite SEVEN
       but I can recite only ....

8. Think now of your daily life and the decisions that you have to constantly make about how to spend your time, how to act with other people, how to bring up your children (presuming) you have them) and so on. To what extent does what you have read in the Quran help you in making everyday decisions in your life?
    1. To be frank, I hardly ever think of the Quran and what it has to say as I go about my daily life
    2. While I can't think of specific examples, nevertheless I feel sure that the Quran is still of help in my daily life.
    3. I can think of specific times when it has helped me in a very direct way in making decisions in my life.
    4. I always think of the Quran when making decisions and taking actions.
    5. Others (Please write) ....

9. Once again think of your daily life and the decisions that you have constantly to make about how to spend your time, how you act with other people, etc. To what extent does what you have in Hadith and the life of Prophet Muhammad (Seerat) help you in making everyday decisions in your life? (Check one).

    1. To be frank, I hardly ever think of Hadith and (Seerat), the life of the Prophet Muhammad, and what they have to say as I go about my daily life.
    2. While I can't think of specific examples, nevertheless, I feel sure the Hadith and Seerat are still of help in my daily life.
    3. I can think of specific times when Hadith and Seerat have helped me in a direct way in making decisions in my life.
    4. I always think of the HADITH and SEERAT when making decisions, and taking actions.
    5. Others (Please write)................

10. Do you regularly perform supererogatory prayers (Additional Rakaats, Nafl, or Sunnat)?

    1. At Fajar Yes No
    2. At Zuhr Yes No
    3. At Asr Yes No
    4. At Maghrib Yes No
    5. At Al-Isha Yes No

11. How often, if at all, do you pray (Du'a; say Bismillahi.. before you start something or sit down to eat.

    1. Always
    2. Often
    3. Sometimes
    4. Never

12. Do you observe voluntary fasting (Sawn nafila)?

1. Yes, once a week
2. Yes, once a month or more
3. Yes, once or twice in three months
4. Never

APPENDIX D

ISLAMIC KNOWLEDGE TEST

INSTRUCTION: Please circle the correct answer.

1. The Holy Quran was revealed to the Holy Prophet as a whole.

1	2
True	False

2. God has promised to protect the Holy Quran from all sorts of corruption.

1	2
True	False

3. The Holy Quran is arranged according to the order of its revelation.

1	2
True	False

4. Muhammad (S.A.W.) preached Islam for

1	2	3
40 years	23 years	9 years

5. Which one of the following accepted Islam first?

1	2	3
Abu Sufiyan	Umar	Abu Bakr

6. Which one of the following is not a Prophet of Allah

1	2	3
Ishaq	Adam	Jibrail

7. Islamic year begins with the month of

1	2	3
Muharram	Ramadan	Zil-Hijja

8. Zakat is calculated at the rate of

1	2	3
$\frac{1}{33}$ or 3%	$\frac{1}{50}$ or 2%	$\frac{1}{40}$ or 2½%

9. The first battle fought between the Muslims and Non-Muslims (Mushrikin) was the battle of

1	2	3
Tabuk	Badr	Uhud

10. Which Chapter of the Holy Qurans deals with attack on the Holy Kaaba before the birth of Prophet Muhammad.

1	2	3
Al Quraish	Al Fatiha	Al fil

11. Muhammad (S.A.W) was born in

1	2	3
Makkah	Madinah	Taif

12. The Holy Kaaba was first built by the Holy Prophet

1	2	3
Adam	Ibrahim	Nuhu

13. Tayammamm (dryy ablution) is permitted during

    1. a journey
    2. accute shortage of water
    3. cold season

14. A Muslim is allowed to shorten his prayer (salat) when he is

1	2	3
Sick	tired	travelling

15. Muslims observe fasting because

    1. Allah likes hungry people
    2. Allah has ordered so
    3. Christians and Jews also fast.

16. Which one of the following Chapters of the Holy Quran speaks of the oneness of Allah

    1. Al-Kauthar
    2. Al-Ikhlas
    3. Al-Kafirun

17. The two best known collections of Hadith (sayings of the Holy Prophet) are

    1. Sunan Ibn Maja and Sahih Bukhari
    2. Sahih Muslim and Mishkat
    3. Sahih Muslim and Sahih Bukhari

18. Fulfilling one's promise is

    1. Ordered by the Holy Quran
    2. Ordered by the Federal or State Law
    3. required by social customs

19. Obedience to parents is ordered by

    1. social customs and traditions
    2. Quran alone
    3. Quran and Hadith both

20. Islamic Calendar begins with the

    1. Birth of the Holy Prophet
    2. Migration (Hijra) to Madinah
    3. Death of the Holy Prophet

APPENDIX E

RELIGIOUS BELIEFS INVENTORY

INSTRUCTION: Please CIRCLE one answer only.

1. The present Bible is the True Word of God and it must be believed entirely.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

2. God has no partner, no parents, and no children.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

3. Jesus was born of a virgin.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

4. A child born into this world is already guilty of sins.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

5. Heaven and hell are real.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

6. We are masters of our fate (life).

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

7. Muhammad is the last messenger of God in the long line

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

8. The most important belief of a Muslim is the absolute faith in one God.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

9. Faith in one God means obeying all his commandments (orders).

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

10. What we do in this world will determine our fate in the next world.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

11. Quran alone is enough for guidance and there is no need to follow Sunnah of the Prophet.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

12. Life in this world is we shall get

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

13. Jesus is son of God

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

14. Miracles happened exactly as the Holy Quran tells us.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

15. Man is created in the best form.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

16. There is nothing like heaven and hell.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

17. Our fate is pre-determined.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

18. New Prophets (An-Nabi) can come after the Prophet Muhammad.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

19. Anyone who does not believe in one God, his good deeds are spoiled.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

20. It is OK to obey some teachings of Islam and leave the others.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

21. One the Day of Judgement, we shall see all our good deeds as well as our bad deeds.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

22. It is our duty to obey all the teachings of Allah and His Prophet Muhammad in all aspects of our life.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

23. There is life beyond death

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

24. Psalms (Zabur), Torah (Taurat), and Bible (Injeel) are revealed Holy Books, but at present they do not exist in their original text.

1	2	3	4
Completely True	Probably True	Probably Not True	Definitely Not True

APPENDIX F

ATTITUDES TOWARD RELIGION SCALE

INSTRUCTION: Please circle one answer only.

1. Religion is a subject in which I am not particularly interested.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

2. Religion is a person affair of everyone.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

3. I make an effort to learn about my religion.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

4. Zakat is just another tax imposed by religion.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

5. Hajj is a duty to every adult Muslim

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

6. The function of Zakat is to help equal distribution of wealth in all classes of society.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

7. It is our religious duty to prevent the wrong and spread the right.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

8. The money spent on Hajj should be used for social welfare.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

9. The Islam is a perfect guidance in all aspects of life.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

10. The best way of life is not necessarily religious.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

11. Each person should follow his conscience to decide what is right and an what is wrong.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

12. Teachings of Islam were good for people of olden times but are really not applicable to present day.

1	2	3	4	5
Strongly Agree	Agree	Not Syre	Disagree	Strongly Disagree

13. The only criteria for right or wrong is Quran and Sunnah of the Prophet Muhammad.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

14. Islam is a complete way of life for all times

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

15. All religions are equally good

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

16. Islam is the only religion acceptable to God.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

17. The only benefit, one receives from Salat, is psychological.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

18. Fasting badly affects the economy of a country.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

19. Muslims should close all business for the Friday prayer (Salat-al-Juma'a).

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

20. Salat restrains (prevents) you from bad deeds (Fahsha) and evil.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

21. Cheating in your exams is wrong.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

22. Sexual intercourse before marriage is a matter of individual responsibility.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

23. It is better to vote for a candidate who is more religious than others.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

24. It is not wrong to drink beer or wine once in a while.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

25. A religious person is a trustworthy person.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

26. The most important thing for a Muslim in his religion.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

APPENDIX G

ATTITUDES TO WORK

INSTRUCTION: Please circle ONE answer only.

1. Hard work makes a man a better person.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

2. Most people won't work hard unless you make them do it.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

3. Wasting time is as bad as wasting money.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

4. Coming late to work, and leaving early is an acceptable thing today.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

5. There is no need to work hard if you can do without it.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

6, Most people like to work.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

7. 'Come tomorrow' is a good philosophy of work.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

8. The sign of a good worker is that he is always on time.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

9. A good indication of a man's worth is how well he does his job.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

10. It is wrong to take considerable time off while working for an organization (government or business) even though the organization would not be hurt.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

11. Working for a Halal (lawful) living is a religious duty.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

12. Man only achieves what he works for.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

13. The quality of work is no criteria to judge a person.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

14. There is nothing wrong in doing private work during office hours.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

15. Forget about religion when making a living.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

16. Why work, we shall get what is written (Kaddara) for us.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

APPENDIX H

CONSEQUENCES OF RELIGION

1. Salat restrains (prevents) you from bad deeds (Fahsha) and evil.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

2. Sexual intercourse before marriage is a matter of individual responsibility.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

3. It is better to vote for a candidate who is more religious than others.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

4. It is not wrong to drink beer or wine once in a while.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

5. There is nothing wrong in doing private work during office hours.

1	2	3	4	5
Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree

APPENDIX I

SOCIOECONOMIC SCALE

Occupation		Father / Mother's education	
Occupational Level	Score	Educational Level	Score
Labourer (GL 01)	1	No Education	0
Farmer (GL 02)	2	Quranic/Primary	1
Junior Staff (GL 03-04)	3	Secondary	2
Intermediate Staff (GL 05-06)	4	Post Secondary	3
Senior Staff (GL 07-11)	5	University	4
Super Senior Staff (GL 12 - 16)	6		

APPENDIX J

SCORING SCHEME APPENDICES C TO H

Appendix	Item	
C	1	3 - 0 (for options 1 to 4; e.g. option 1 = 3)
	2	0 - 2
	3	3 - 0
	4	0 - 4
	5	0, 4, 3, 2, 1
	6	3, 2, 0, 1
	7	0, 3, 2, 1 (option 3: more than 3 Chap. and less than 7 Chap = 2, less than 3 Chap. = 1)
	8	0, 1, 2, 3
	9	0, 1, 2, 3
	10	Score of 1 for each NAFL prayer.
	11	3, 2, 1, 0
	12	3, 2, 1, 0
D	1 - 20	Score of one for each correct answer.
E	1 - 24	All positive items are scored on a scale of 3 - 0 e.g. Completely True = 3 and Definitely not Ture = 0
		Items 1, 4, 6, 11, 12, 13, 16, 18, 20 are negative and are scored in reverse.
F	1 - 26	All positive items are scored on a scale of 4 - 0, e.g. Strongly agree = 4 and Strongly disagree = 0. The negative items are scored in reverse; they are 1, 2, 4, 8, 11, 12, 13, 16, 18, 19, 23 and 25.

Appendix	Item	
G	1 - 16	All positive items are scored on a scale of 4 - 0 as in Appendix F. The negative items which are scored in reverse are 2, 4, 5, 7, 13, 14, 15, 16.
H	1 - 5	All items are scored on a scale of 4 - 0. The negative items scored in reverse are 2, 4, 5.

APPENDIX K

CODING GUIDE FOR DATA

Card 1 Code Columns 1 - 3, Card Number, School, class, Sex, Urban/Rural, Age, Tribe, Tongue, Education, F. Education, M. Education, F. Occup., Income, Edu. Exp., Occ. exp., Marital, Columns 4 - 19.

SES Columns 20 - 21

RP1 - RP12, KNO 1 - KNO 20, Columns 22 - 53.

Card 2 Student No. Columns 1 - 3, Card No., Column 4.

RB1 - RB24, AR1 - AR26, AW1 - AW16, Columns 5 - 71.

APPENDIX L

TABLE

Raw Scores of Students attending Islamic and Western Institutions*

Serial Number	Religious Practice	Religious Knowledge
1	20	14
2	25	13
3	16	15
4	18	12
5	24	12
6	26	10
7	24	10
8	21	14
9	16	16
10	24	13
11	18	13
12	23	17
13	24	9
14	21	12
15	22	12
16	16	14
17	22	14
18	15	11
19	23	8
20	21	12
21	19	12
22	16	11
23	19	19
24	22	15
25	24	19

Serial Number	Religious Practice	Religious Knowledge
26	21	17
27	23	15
28	21	13
29	25	11
30	17	12
31	15	16
32	16	18
33	29	19
34	30	17
35	37	14
36	34	5
37	28	16
38	30	19
39	31	16
40	28	17
41	30	15
42	34	11
43	32	16
44	33	15
45	27	11
46	33	16
47	32	16
48	34	8
49	36	15
50	33	17
51	29	15
52	27	12
53	29	12
54	32	17
55	32	17
56	28	16
57	30	17
58	29	17

Serial Number	Religious Practice	Religious Knowledge
59	28	17
60	29	12
61	24	9
62	30	16
63	32	14
64	27	16
65	32	14
66	31	18
67	28	14
68	33	16
69	19	5
70	22	19
71	33	18
72	29	17
73	25	18
74	31	19
75	30	12
76	28	18
77	24	15
78	31	19
79	27	18
80	25	18
81	25	19
82	26	20
83	24	20
84	35	12
85	26	11
86	25	17
87	26	19
88	24	18
89	36	18
90	30	19

Serial Number	Religious Practice	Religious Knowledge
91	29	19
92	25	17
93	24	18
94	25	15
95	26	18
96	33	18
97	29	18
98	24	17
99	30	16
100	29	19
101	28	18
102	29	19
103	19	12
104	17	15
105	30	9
106	30	9
107	30	16
108	33	8
109	29	14
110	29	15
111	27	7
112	27	14
113	30	9
114	25	14
115	29	16
116	30	11
117	22	13
118	30	14
119	33	13
120	34	9
121	33	12
122	33	12
123	17	9

Serial Number	Religious Practice	Religious Knowledge
124	27	11
125	26	11
126	32	18
127	28	11
128	16	9
129	25	9
130	30	17
131	29	16
132	26	15
133	28	13
134	23	12
135	25	8
136	29	15
137	26	15
138	27	10
139	23	13
140	30	14
141	32	18
142	25	11
143	23	13
144	26	10
145	30	13
146	32	14
147	30	11
148	23	16
149	24	11
150	32	17
151	20	10
152	30	14
153	16	9
154	34	10
155	25	14
156	25	13

Serial Number	Religious Practice	Religious Knowledge
157	28	14
158	22	16
159	23	15
160	25	12
161	23	7
162	23	7
163	25	11
164	31	14
165	31	13
166	23	14
167	26	14
168	27	18
169	24	11
170	34	17
171	29	16
172	33	16
173	27	9
174	28	15
175	28	17
176	31	17
177	36	17
178	34	17
179	29	18
180	31	14
181	25	10
182	26	18
183	32	14
184	33	17
185	25	17
186	24	16
187	31	15
188	24	16

Serial Number	Religious Practice	Religious Knowledge
189	26	18
190	31	11
191	14	14
192	32	13
193	31	12
194	28	16
195	30	17
196	35	17
197	33	14
198	32	13
199	30	14
200	33	16
201	27	12
202	29	11
203	14	12
204	30	15
205	27	15
206	32	16
207	32	14
208	19	12
209	32	11
210	28	16
211	32	15
212	32	15
213	28	10
214	23	12
215	32	13
216	31	12
217	32	13
218	31	14
219	32	13
220	31	14

Serial Number	Religious Practice	Religious Knowledge
221	32	15
222	30	17
223	32	14
224	31	12
225	30	15
226	33	15
227	28	16
228	27	14
229	31	19
230	31	17
231	29	15
232	26	17
233	24	18
234	23	14
235	27	12
236	27	15
237	33	17
238	25	11
239	26	18
240	24	19
241	17	14
242	25	17
243	34	19
244	28	15
245	22	14
246	26	14
247	30	14
248	33	15
249	29	16
250	37	9
251	30	16
252	24	11
253	25	12

Serial Number	Religious Practice	Religious Knowledge
254	32	8
255	24	2
256	24	12
257	24	10
258	31	18
259	29	15
260	28	13
261	19	16
262	27	15
263	33	7
264	31	
265	30	17
266	30	18
267	35	12
268	27	13
269	31	12
270	32	18
271	24	14
272	29	14
293	27	17
294	32	15
295	29	17
296	34	19
297	33	16
298	22	11
299	24	14
300	23	14
301	16	12
302	30	12
303	38	17
304	25	14
305	27	10
306	19	17

Serial Number	Religious Practice	Religious Knowledge
307	29	14
308	22	10
309	35	15
310	36	13
311	23	13
312	32	12
313	28	13
314	38	18
315	25	12
316	24	10
317	34	16
318	34	18
319	37	13
320	30	13
321	26	12
322	33	15
323	27	15
324	30	13
325	28	11
326	23	9
327	27	14
328	35	14
329	34	14
330	26	16
331	35	14
332	22	9
333	35	17
334	29	10
335	20	9
336	25	10
337	34	16
338	31	17
339	21	8
340	33	12

Serial Number	Religious Practice	Religious Knowledge
341	32	15
342	32	6
343	29	16
344	37	17
345	33	18
346	30	9
347	20	12
348	30	17
349	30	15
350	36	9
351	36	8
352	28	16
353	31	11
354	32	16
355	30	16
356	23	11
357	30	10
358	31	11
359	31	9
360	30	14
361	33	9
362	33	13
363	33	15
364	27	12
365	28	16
366	30	17
367	30	18
368	34	17
369	32	17
370	32	16

Serial Number	Religious Practice	Religious Knowledge
371	37	19
372	28	18
373	30	16
374	38	17
375	27	15
376	34	13
377	31	17
378	29	9
379	30	11
380	25	19
381	31	15
382	38	15
383	37	11
384	26	14
385	31	17
386	29	13
387	30	19
388	30	12
389	39	17
390	31	14
391	33	13
392	37	20
393	35	13
394	37	14
395	31	17
396	25	14
397	31	13
398	35	17
399	36	16
400	34	18
401	35	19
402	30	11
403	35	17

Serial Number	Religious Practice	Religious Knowledge
404	30	19
405	30	17
406	34	17
407	31	15
408	32	16
409	34	16
410	27	15
411	30	19
412	31	11
413	31	12
414	37	17
415	31	19
416	34	16
417	32	17
418	31	19
419	30	16
420	33	15
421	27	19
422	27	18

•Females' Islamic Institution Nos. 001 - 102
Females' Western type Institution Nos. 103 - 189
Males' Western type Institution Nos. 190 - 299
Males' Islamic Institution Nos. 300 - 422

APPENDIX M

TABLE

Sex, Residence, Socio-economic Status Scores, and Raw Scores of all five dimensions of Religious Commitment, and Attitudes Towards Work.

S/NO	SEX	URBAN/ RURAL	S.E.S.	RELIGIOUS PRACTICE	RELIGIOUS BELIEFS	RELIGIOUS KNOWLEDGE	ATTITUDE TOWARD RELIGION	CONSE-QUEN-CES	ATTITUDES TOWARD WORK
1	1	2	5	31	68	19	96	19	39
2	1	1	11	24	66	19	78	13	44
3	1	1	4	12	64	17	81	19	48
4	2	1	11	28	70	19	90	19	44
5	1	2	4	29	65	17	86	19	43
6	1	2	9	28	54	8	54	7	34
7	1	1	4	25	67	19	78	16	44
8	1	2	4	25	59	18	94	17	49
9	1	1	6	23	67	20	104	20	51
10	2	1	6	25	41	11	62	10	37
11	2	1	5	27	43	12	74	11	41
12	1	2	5	26	61	17	84	16	48
13	1	1	12	27	60	20	89	19	46
14	2	1	10	28	64	14	83	12	42
15.	1	1	18	16	60	17	95	17	45
16	1	1	5	26	59	17	87	16	41
17	1	2	5	29	63	18	91	17	43
18	1	1	4	32	69	17	84	15	55

S/NO	SEX	URBAN/ RURAL	S.E.S	RELIGIOUS PRACTICE	RELIGIOUS BELIEFS	RELIGIOUS KNOWLEDGE	ATTITUDE TOWARD RELIGION	CONSE- QUENCES	ATTITUDES TOWARD WORK
19	1	1	7	31	64	17	98	19	51
20	1	1	6	28	63	19	90	17	45
21	2	2	5	25	56	17	80	13	43
22	1	2	5	17	64	18	84	20	41
23	1	1	9	26	71	17	92	20	53
24	1	2	4	25	64	18	100	16	-
25	2	1	10	21	36	19	64	13	38
26	1	2	2	21	68	18	79	16	51
27	1	2	6	27	66	16	94	16	48
28	1	1	7	23	64	18	83	17	47
29	1	2	5	34	58	17	86	20	54
30	1	2	3	19	63	17	61	12	44
31	1	1	4	25	66	17	92	20	44
32	2	1	7	22	63	18	82	20	52
33	2	1	7	23	63	18	93	18	47
34	1	1	5	24	66	19	94	20	50
35	2	1	11	23	69	16	83	19	44
36	1	1	9	24	60	18	81	13	53
37	2	1	5	10	59	11	71	14	43
38	1	1	4	22	63	17	87	13	50
39	1	1	6	29	66	16	81	20	56
40	1	2	4	24	61	20	72	18	47

S/NO	SEX	URBAN/ RURAL	S.E.S	RELIGIOUS PRACTICE	RELIGIOUS BELIEFS	RELIGIOUS KNOWLEDGE	ATTITUDE TOWARD RELIGION	CONSE- QUENCES	ATTITUDES TOWARD WORK
41	1	2	4	29	58	17	85	19	54
42	2	2	4	23	56	18	73	16	35
43	1	2	2	27	57	17	85	20	51
44	1	1	4	31	66	18	87	19	43
45	1	2	4	20	65	16	89	15	47
46	2	1	4	30	66	19	96	16	42
47	1	1	5	25	48	13	58	9	31
48	1	1	11	22	66	18	78	16	46
49	1	2	5	25	62	17	88	18	45
50	1	2	4	26	65	17	87	18	40
51	1	2	4	29	56	17	91	19	41
52	1	2	4	25	60	19	104	19	52
53	1	2	4	21	63	18	84	17	44
54	2	1	3	14	64	14	89	19	41
55	1	1	5	22	65	16	84	18	39
56	2	2	6	23	64	17	87	20	50
57	1	2	6	26	68	17	77	19	46
58	1	1	10	25	50	15	76	14	41
59	1	1	5	16	59	19	75	15	42
60	1	1	5	19	68	18	79	15	34
61	2	1	4	23	55	18	90	19	44
62	1	1	5	23	55	19	78	14	40
63	2	1	8	25	64	17	84	18	43

S/NO	SEX	URBAN/ RURAL	S.E.S	RELIGIOUS PRACTICE	RELIGIOUS BELIEFS	RELIGIOUS KNOWLEDGE	ATTITUDE TOWARD RELIGION	CONSE-QUENCES	ATTITUDES TOWARD WORK
64	1	2	13	16	45	10	71	8	39
65	1	2	6	15	54	18	71	7	37
66	1	2	5	33	63	16	49	2	32
67	2	1	9	22	64	17	91	16	44
68	2	2	3	25	50	16	71	12	33
69	1	2	6	25	62	17	89	19	41
70	2	2	12	21	48	12	59	12	31
71	1	2	4	23	65	18	89	20	50
72	1	1	4	15	58	18	83	13	51
73	1	2	5	14	57	19	74	15	42
74	1	2	4	21	63	16	80	13	48
75	1	2	4	32	72	20	93	20	53
76	1	2	4	30	61	17	87	20	45
77	1	2	4	24	62	17	76	13	41
78	1	1	5	25	60	16	92	15	50
79	1	2	9	26	51	8	70	6	38
80	1	1	9	23	45	18	98	20	52
81	1	2	7	22	54	17	71	15	39
82	1	1	6	25	62	17	87	20	44
83	1	2	6	27	66	17	62	6	36
84	1	2	2	27	60	19	88	20	56
85	1	1	7	20	52	13	73	13	38

S/NO	SEX	URBAN/ RURAL	S.E.S	RELIGIOUS PRACTICE	RELIGIOUS BELIEFS	RELIGIOUS KNOWLEDGE	ATTITUDE TOWARD RELIGION	CONSE- QUENCES	ATTITUDES TOWARD WORK
86	1	2	4	20	67	19	78	18	42
87	1	1	4	26	67	16	88	18	46
88	1	2	4	21	63	20	78	15	37
89	1	2	7	20	62	17	90	16	41
90	1	2	7	22	66	15	72	12	48
91	1	2	6	31	66	18	96	16	48
92	1	2	6	16	49	9	70	17	54
93	1	2	7	23	57	16	76	13	40
94	1	1	2	22	60	16	69	10	56
95	1	2	4	31	53	16	69	14	44
96	1	1	4	26	61	18	94	20	50
97	1	2	4	24	58	15	91	16	43
98	1	2	2	23	65	17	88	19	45
99	1	1	5	24	65	14	91	20	44
100	1	1	6	25	53	15	82	14	36
101	2	1	4	22	59	16	80	13	44
102	1	1	9	23	60	18	76	14	43
103	2	1	8	19	63	19	86	13	37
104	1	1	11	20	64	17	91	19	47
105	1	2	6	30	59	17	87	12	34
106	1	2	4	27	59	18	93	20	43
107	1	1	5	34	66	20	88	18	48
108	1	2	4	28	69	20	88	20	56

S/NO	SEX	URBAN/ RURAL	S.E.S	RELIGIOUS PRACTICE	RELIGIOUS BELIEFS	RELIGIOUS KNOWLEDGE	ATTITUDE TOWARD RELIGION	CONSE- QUENCES	ATTITUDES TOWARD WORK
109	2	2	8	21	60	16	81	17	40
110	2	2	7	26	55	-	78	12	38
111	1	1	5	28	66	17	84	14	47
112	2	1	5	32	64	17	77	15	47
113	1	1	5	26	61	16	90	15	50
114	1	2	4	35	68	20	104	19	52
115	1	2	4	26	60	14	67	12	43
116	1	2	4	24	59	20	83	20	52
117	1	2	6	30	52	9	74	16	46
118	1	2	4	17	65	15	79	10	43
119	1	1	4	31	63	14	84	15	45
120	1	2	4	35	63	16	62	11	45